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THE WOMEN'S MISSIONARY MAGAZINE

—OF—

THE UNITED PRESBYTERIAN CHURCH.

VOL. 5. AUGUST, 1891. No. 1

THE CRISIS.

ACROSS the Stony Mountains, o'er the desert's drouth and sand,
The circles of our empire touch the Western Ocean's strand;
From slumbering Tempanogos to Gila, wild and free,
Flowing down from Neuva Leon to California sea;
And from the mountains of the East to Santa Rosa's shore,
The eagles of Mexitli shall beat the air no more.

O countrymen and brothers, that land of lake and plain,
Of salt wastes alternating with valleys fat with grain;
Of mountains white with winter looking downward, cold, serene,
On their feet with spring vines tangled and lapped in softest green;
Deep mines, dark mountain crucibles, where Nature's chemic powers,
Work out the Great Designer's will:—all these ye say are ours!

Forever ours! for good or ill, on us the burden lies;
God's balance, watched by angels, is hung across the skies.
Shall Justice, Truth and Freedom turn the poised and trembling scales?
Or shall the evil triumph, and robber wrong prevail?

* * * * * * *

The crisis presses on us; face to face with us it stands,
With solemn lips of question, like the sphinx in Egypt's sands.
By all for which the martyrs bore their agony and shame;
By all the warning words of truth with which the prophets came;
And by the blessed thought of Him who for earth's freedom died,
O, my people! O, my brothers! let us choose the righteous side.

So shall the Northern pioneer go joyful on his way;
To wed Penobscot's waters to San Francisco's bay;
To make the rugged places smooth, and sow the vales with grain;
And bear with Liberty and Law the BIBLE in his train;
The mighty West shall bless the East, and sea shall answer sea,
And mountain unto mountain call, PRAISE GOD for we are free.—*Selected.*

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PRESBYTERIAN HISTORICAL SOCIETY
425 LOMBARD STREET
PHILADELPHIA, PA. 19147

VALUE OF HOME MISSIONS TO THE WEST.

BY MRS. M. W. M'CREERY, GREELEY, COL.

Read at the annual meeting of the W. G. M. S. Pittsburgh, Pa., May 14, 1891.

IF we cannot estimate the value of a home, neither can we estimate the value of our "Home Missions." A country of boundless plains, snow capped mountain chains, rolls on in its vastness, only to be met by the waters of the great ocean of peace. In this land our church realizes the force and importance of establishing "homes" for the wayfaring, the eager bread winner, the wanderer, the seeker for health, and the seeker for wealth. Ask the anxious mother in the East, whose son has left the old home, gone out from father's authority and mother's influence, and ventured into the vague, uncertain region, termed the West. Ask her if she attaches any value to our Home Missions when she urges her boy to settle in some town, where she knows the Home Board have established a mission.

It is wise to rightly value our surroundings and environments; to be able to comprehend the relation of things to each other. We may be very willing to admit the inestimable value of our Home Missions to the church, even to the individual, but how can we apply the value to the West? This brings us to examine the needs and character of our western country.

"The Great West," is now generally admitted as being the arena of future moral combat; the scene of action for the world's great decisions. From the late census we learn that "the center of population" is moving westward; in the past one hundred years, it has moved 505 miles to the west; as the years roll by, the steady march of increasing population moves like an immense army, quickening its speed, till the bold statement is made, that within the next twenty-five years, the *West* will become the balance power, politically, financially, and otherwise. One of the wisest and ablest of western pioneers, writing upon the progress of western settlement, says, "This occupation of wild territory proceeds with all the solemnity of Providential ordinance. It is at this moment sweeping onward to the Pacific with accelerated activity and force like a deluge of humanity, rising unabatedly and daily pushed on by the hand of God. On every side is a vast army of pioneers. This active host has the movement and obeys the discipline of a perfectly organized military force. Each man in the moving throng is a force, a platoon. He makes a farm on the outer edge of settlements. He then sells to the leading files pressing up to him from behind, and again advances. As individuals fall out from the first ranks, or fix themselves permanently, others rush from behind, press to the front and take their place in turn. Hence, have already come those new states, and the renewed vivacity of progress with which the general heart now palpitates." Thus we see in this new country the developements of its material resources. But a few years ago, it was stated (and the impression still exists in the minds of many who have never travelled farther west than Omaha), that the plains throughout this region were a barren waste of sand, fit only for the homes of the prairie dog, coyote and the cacti.

But with the indomitable genius of man that develops with necessity, there will come the needful ways of irrigation for all the arid lands now vacant, and the richest soil of the nation will be under cultivation, and the gigantic treasure houses of the mountains will yield wealth enough to bestow upon mankind liberal things for ages to come. As

an example let us look at one of the states in the central west, Colorado—a state that in area is nearly two and a half times as large as Pennsylvania. The secretary of Emigration Bureau says, "Colorado possesses a happy combination of all the resources and material supply for the sustenance of her quota as based upon the density of Pennsylvania's population. In agriculture she has an area of 12,000,000 acres susceptible of tillage, and 2,000,000 are now under cultivation, and yielding a harvest equal in value to more than $30,000,000 per annum. Her increasing out-put of the precious metals now reaches a value of $30,000,000 per year. Her capabilities of raising and maintaining horses, cattle, and sheep are without limit. Add to these advantages her inexhaustible resources of coal, iron, copper, lead, zinc, stone, granite, marble, and the commercial and manufactural minerals and we find all the conditions requisite to establish our state as a great western center of agriculture, mining, and manufacturing, the three essentials of commercial independence and greatness."

The School of Mines makes the statement that the coal desposits alone of the state, are without limit and will outlive the precious metal resources; that in this western country, God has stored away fuel for the ages. Twenty companies are now operating where one sufficed formerly. This is but one state. The sister states, extending to the coast, could lift up their voices with one consent, and cry aloud with the poet:

"Heav'n from all ages wisely did provide
This wealth, and for the bravest nation hide;
Who with from four hundred foot and forty horse,
Dare boldly go a new found world to force."

With a country of this character and prospective wealth, is it a matter of wonder that emigration is pouring in like a mighty sea? The church is now to prove herself alive and ready for the needs of the hour. In the West, she will find all classes and conditions of society, from the miner of the mountains and the cowboy of the plains to the most cultured product of your eastern universities. President Eliot, of Harvard College, since his return from his western tour, has expressed the opinion that, "there is no difference in the capacities of men as between the East and West." The western people appreciate this great recognition, and wonder if New England will not be forced to rub open its eyes and acknowledge that there *is* a power west of Boston, west of the Alleghenies, west of the Mississippi River, west of the Rockies, where education, refinement, culture, big heartedness, piety and godliness are found. Earnest Christian men and women throughout the West are viewing with deep concern the spiritual needs of their land.

All over the unoccupied portions of the West, multitudes of all nationalities are settling. What is our duty to the foreign population? Our imperative work is to evangelize the foreigners for the glory of God and the good of humanity. The task is arduous, but can we shrink from it when the Master's command is ringing in our ears, "Go, ye therefore, and teach all nations?"

We cannot in this short paper more than refer to those who are giving themselves to the task of elevating the scattering population from degradation to the level of intelligent men and women. The brave hearts in our Warm Springs Mission, earnest, consecrated, self-denying workers, are breaking the bread of life to as famishing, degraded souls as India or Egypt ever beheld.

Dr. Owens, in the Women's Magazine, tells us there is an open door at Salt Lake City and makes a plea to our women to join in the battle of virtue against vice, and "take some part in the redemption of Utah from the foulness of Mormon polygamy." The fair name of the West is tarnished by this stain upon its garments. The cry comes with peculiar

force to the women of our church. Can we not respond, my sisters? The answer comes to us faintly from our willing Board, "no funds." No funds!—when we read that the value of kid gloves imported into New York every year is ten times as much as is given by every society in America, and when we continue to read that, in this Christian land of ours, as much is spent for strong drink in three days as is spent for both home and foreign missions in a year!

Rev. A. T. Pierson truthfully says, "The question of Home Missions is a broader one than we often think. It concerns not only the salvation of souls but the safety of our institutions and the perpetuity of our republic." If Home Missions falter in their onward career, if the church fails to keep abreast of the drift and changes of population which are occurring in our borders with such rapidity, every other benevolent interest is thereby damaged.

With the tide of emigration and quick settlement, comes infidelity, unitarianism, and the cold destroying element of indifference to sacred things, a trying to cast off sacred obligations. Young people who never dreamed of neglecting the house of God in their eastern homes, in the West keep their church letters locked up in their trunks, forget the God of their fathers, drift into Sabbath breaking; often skepticism fastens its cruel fangs upon them, then without help they are eternally lost. Can you place a value upon a soul?

The Boards of Home Missions and Church Extension—the twin Boards,—as we love to call them, have done noble work in the West, and are only held back from progressive and aggressive achievements by the time-worn shackle, "no money to meet the pressing demand." Take for an illustration of the wisdom and far-seeing powers of our Boards, the Colorado Presbytery. It is a child of the Boards. Loveland, established years ago in a new agricultural community, in a country of rich soil and great possibilities, close to the foot hills of the Rocky range,—this point was taken by our church at just the right time, and to-day the influence of that United Presbyterian congregation has gone out and permeates the atmosphere of the country round about. Into this town flows the snow-fed mountain stream with its life-giving waters, causing the desert to blossom as a rose. The mind is turned to the fountain of life, which is ever open, ever flowing for needy man; and the eye turns to the beauty of the mountains which surrounds them, and spontaneously their voices raise that anthem of praise,

> To the hills I lift mine eyes,
> Whence my hopes of succor rise.

Our church generals, again casting their minds upon the value of missions to the West, found the great commercial and financial center of Denver rising in its might and power. They called to the few United Presbyterians in the young and vigorous city to wheel into line. Here is an important point to be captured for the King. The call was quickly obeyed, and to-day their church building is too small to hold their audience. The people are now heroically striving to raise money to build a church edifice large enough to accommodate the people who want to worship with them, and with Loveland are able to stand and fight the enemy as valiant, self-sustaining congregations. Is the influence of people of metal and decision any value to a formative country? A people who have convictions, and dare to uphold them against popular carelessness? Can you tell me the value of missions to the West? While Denver is growing, our beloved Boards are not sleeping. They spy out another stronghold to be taken—Colorado Springs, a city of 11,000 inhabitants, and a famous health resort. Quickly a "home" is

established there, and not only do the United Presbyterians in Colorado Springs provide a haven of rest for the weary and sick, but active, strong, consecrated people are at work saving souls. Eternity alone can tell the value of our missions in the West.

We must look at one more strategic point where measures are being taken to establish a needed mission station. Pueblo is a mining and manufacturing city. It is called "the Pittsburgh of the West," on account of the similar resources, even to the production of natural gas; although the latter product is said to be indigenous to the entire western country. Pueblo will soon be heard and known throughout the boundaries of our church.

The stations west of the Rocky mountains are all of them important. The policy of taking the important posts is well manifested by the recently established mission of the Sound city of Tacoma. This line of action has been very justly commended. The work is increasing. A point here and there is not sufficient. The fortifications must be extended, till across the country a continuous line of battlements are permanently established. Our church has done well in the past; the necessity is now thrust upon her to keep pace with the rapidly increasing developments. A few heavy blows struck at the right time may be decisive and conclusive. Sheridan telegraphed to Gen. Grant from Five Forks, "I think Gen. Lee will surrender if we push things." Gen. Grant replied in his laconic way, "Push things." So our generals are telegraphing over the church, "Push things in the West." If the right action is taken at the right time, there will be signal victory for his name. "The Great West" has one great need—the gospel. There is not a wider mission field anywhere, or a more urgent demand and call for the gospel than in our borders. Enter in, unfurl the banner, and possess the land in the name of King Jesus.

MOTHER'S WORK FOR MISSIONS.

BY MRS. DAVID STRANG, LINCOLN, TENN.

Read at annual meeting W. G. M. S., Pittsburgh, Pa., May 14, 1891.

THE full story of mothers' work for missions would be a record of all their work in all times for the Master, for whatever is done for him in obedience to his will is the fulfillment of a mission for him who hath said to the Father, "As thou hast sent me into the world, even so have I also sent them into the world;" and the saying is true of all his disciples. But our subject embraces only those disciples who are also mothers, and who have sometimes been thought to have therefore less opportunity for mission service. Scripture examples will illustrate the subject and may show that while mothers have to serve in different lines from women who have not mothers' cares and joys and sorrows, their service may yet be useful and honored. In common with all other servants of Christ, the mother must consecrate to him herself and all of her possessions. If she has done so she will be like Hannah. She will say, "I have lent him to the Lord; as long as he liveth he shall be lent to the Lord." Like the most favored of women she will say, "Behold the handmaid of the Lord; be it unto me according to thy word." Thus will she share in the Saviour's blessed assurance, "Whosoever will do the will of my Father which is in heaven, the same is my brother, and sister, and mother." Bright examples also are the mother and

grandmother of Timothy, teaching him the scriptures from infancy and emphasizing their instruction by godly example. Then the first requisite in the way of doing effective mission work, or any work acceptable to the Master, must be in having Christ in the heart, a sense of his abiding presence, his loving care and help in times of trial and difficulty; the feeling that he sympathizes with us in our discouragements and failures to subdue evils within us and around us, and that he would have us trust him implicitly, and to cast all our cares upou him.

To do acceptable work for Christ it is not essential that we have wealth at our command, although the loving heart that gives the cup of cold water to a disciple, often longs for more of the gold and silver of this world with which to answer the many calls that come for help. A mother to do much for the cause of missions, either at home or abroad, must make her own home an example for good in the training of her children and in her daily intercourse with others. She must rule by love and make them feel that to them home is the dearest spot on earth. As we experience more pleasure from what we do for others than from what others do for us, so we must teach our children to be unselfish and ready and willing to make sacrifices for others. This we can do by our own example in practicing self-denial in little things for the benefit of others every day of our lives. How many opportunities we have of dividing our small stores with others who are so often not so well supplied. Children thus trained will not leave the home nest on account of the home restraints. They have too long enjoyed the fellowship, the love and sympathy of the parents for that, and they go out from the home from other motives, but the good they have received will go with them, and they in turn will be an example and a help to others.

The home must also be one of hospitality. "Be not forgetful to entertain strangers, for thereby some have entertained angels unawares." By this means much good may be done. But we must not always selfishly seek our own pleasure in this matter by inviting only those who by their accomplishments are congenial to our tastes, but we must remember and welcome those to our homes who need our help, our sympathy and encouragement in their efforts to rise to a higher level. How many thus helped have risen to positions of usefulness and even eminence in the world. What a power for good has been, in foreign lands, the example of the Christian home. By means of the missionary mother's example in training her children, and in her association with the native people in their homes and in her own, doing everything in a spirit of love for the Master, multitudes of women in Egypt, India, and Syria have been taught the true Christian modes of family government and discipline, and the influence will be felt for many generations.

But this unselfish life, this blessed condition that is so desirable, is not attained all at once. We grow gradually, and some of us have to mourn our misspent time, wasted opportunities, and feel like appropriating Helen Hunt Jackson's last prayer.

Father, I scarcely dare to pray,
So clear I see, now it is done,
That I have wasted half my day
And left my work but just begun.

So clear I see that things I thought
Were right or harmless, were a sin;
So clear I see that I have sought
Unconscious, selfish aims to win;

So clear I see that I have hurt
The souls I might have helped to save,
That I have slothful been, inert,
Deaf to the calls thy leaders gave.

How well if we have the humble spirit expressed in the closing verse.

In outskirts of thy kingdom vast
Father, the humbliest place give me,
Set me the lowliest task thou hast,
Let me repentant work for thee.

HER CONVERSION.

MRS. RANSOM, busy one Tuesday morning ironing, was surprised, as she glanced through the window, to see the pony cart of young Mrs. Holt of Woodstock stopping at the gate. Mrs. Holt came up the side path to the kitchen door. "I am only going to disturb you for a few moments, Mrs. Ransom," she said. "No, thank you I will not come in. I wanted to tell you that we intend organizing a missionary society at three o'clock to-morrow afternoon at my house, and if convenient, we want you to be there to help us."

"Very well I shan't come. I don't take much stock in foreign missions. There's enough work to do at home, to my thinkin'. 'Tis best to sweep one's own dooryard before you whisk away at your neighbors's. What's more, the Lord can do his own work in his own time and way. When the fullness of the time is come he'll bring in the heathen—somehow."

Mrs. Holt being young and timid, and but slightly acquainted with Mrs. Ransom, felt helplessly incompetent to combat such reasoning. She saw, moreover, that Mrs. Ransom was obstinately honest in her convictions.

"How can we pray, 'Thy kingdom come,' if we sit with folded hands doing nothing to promote its coming?" she said with a quiver in her voice. "The lukewarmness of our church in this matter has troubled me, so that I feel impelled to call together the women of our church and organize a society. Can you not come, at least to help us pray for the extension of Christ's kingdom in the world?'

Mrs. Ransom shook her head decidedly. "No, Mrs. Holt; I see no need for any such society. We have yearly missionary collections in our church. There's no need for anything further. Wait a minute, and I'll pick you a bunch of roses before you go. I've never seen the bushes so full before."

"Who do you think was here this morning?" she asked her husband and son when they came in from the field at noon, fully prepared to do amply justice to her excellent cookery.

"Somebody or other," said Mr. Ransom with a merry twinkle in his eye.

"Yes; like as not the President of the United States, wanting me to take an office, father," said Joel Ransom gaily. Joel was their only child, handsome, stalwart, and twenty-one. "He couldn't do less than that, seeing I cast my first vote for him," he continued, drawing his chair to the table.

Mrs. Ransom waited for her husband to ask the blessing, then said as she waited upon them, "'Twas Mrs. Holt from the village, ridin' out behind that little shaggy horse of hers. She wanted me to join a missionary society she's getting up."

"You ought to have told her charity begins at home," said Mr. Ransom.

"What's bin puttin' a flea in her ear? The fact is, this new minister of our'n is a disturbin' kind o' preacher. Dominie Vanderveer never had anything particular to say about the heathen as I remember. He did not fret us about things that we an't called to meddle with. He knew that a thousand years is with the Lord as one day, and that he works out all things accordin' to his own purposes. He gave us good doctrinal sermons, and we took up our yearly missionary collection. Now, what call have we to be frettin' about people on the other side of the globe? My duty, as I see it clear, is to be sober, honest, and industrious, owe no man anything, 'tend the means of grace, and help support my own church. I don't feel that the Malays and the can-

nibals and the Tierra del Fuegians have any claim on me."

He spoke with decision, and his wife, thinking over his words as she cleared away the table, felt strengthened in her convictions. She was persuaded that any one who shared her husband's beliefs was in small danger of going the wrong way

The following Sabbath Mr. Gray, the new and "disturbin" preacher, took for his text the word "Scythians."

The conservative Woodstock congregation were amused to have such headless, tailless texts shot at them like balls from a Gatling gun. It really seemed hardly respectful to the Bible. Young Joel Ransom, who was in church that morning, fixed his bright dark eyes interestedly on the preacher, decidedly wondering what he meant to make out of that.

Joel was not a regular church attendant, but his parents were not troubled by the latitude he exercised in the matter.

"You can't put old heads on young shoulders," said his father. "I never loved the sanctuary overmuch myself. Colts an't ready-trained horses all at once; but, after all, there an't many better young men than our Joel."

And certainly Joel Ransom was a fine, honest young man, quite worthy his father's praise. Still, Joel was somewhat of a heathen as regarded his conceptions of the responsibility to God and his lost condition as a sinner. He respected religion, and thought it a necessary thing when a person came to die. If there were no death in the world, one might live comfortably without it. By-and-by, when he was getting on in years, he would join the church, and thus be assured of salvation—joining the church being viewed by him in much the same light as buying a railroad ticket. You had it, and could not be put off the train. He came to church this morning because he wanted to see folks—"folks" being more particularly Annie Masten, a pretty blonde who sang soprano in the choir.

Joel was much taken with the new minister. His sincerity of manner, his winning smile, his true gentlemanliness of address, had attracted Joel from the start; and only last week, when Joel was out driving his bay filly Nell, of which he was immensely proud, he had come on the minister walking along the road, had picked him up and given him a spin behind Nell, and the young man had judged and praised the blooded animal with discrimination, thus scoring an excellent point with Joel in his own favor.

"Scythians," thought Joel; "if it isn't the oddest text! But he'll make something worth hearing out of it, and no mistake."

Joel as a boy had never doted on history, considering it a particular lot of dry bones; but now he was interested in the vivid, masterly touches that brought into prominence those ancient barbarians in their home north of the Black and Caspian Seas, and stretching indefinitely into Asia. Barbarians of barbarians were they—brutal, ferocious, horrible; but not so lost but that when to some of them Christ was offered they accepted him, and became new men in Christ Jesus.

Then he touched on the Scythians of all lands who crouch in the shadow of a great darkness, blinded by sin, burdened with superstitions, dropped, dropped in death's hopeless flood. Oh, for the salvation of these naked, hungry, thirsty, perishing ones! Oh, for the feet of those beautiful upon the mountains who should bring to them tried gold and spotless raiment and the wine of the kingdom; that all who profess to be of Christ would strive to be co-workers with the Highest, in doing that which his hand and his counsel had determined before should be done, until all kindred and peoples and nations and tongues

should have heard of God's beloved Son, and, with loud acclaim belting the universe, should roll up in thunder tones, "Alleluia! Alleluia! the Lord God omnipotent reigneth!"

Strangely thrilled and carried away, Joel willingly dropped a crown into the collection plate. "There," he thought, "if that'll go to help some of those poor, miserable Scythians, I couldn't put it to a better use."

Probably Mr. Ransom, senior, thought the sermon might be classed under the head of "disturbin' discourses," and the least said about it the better; but Joel brought it up for discussion at the dinner-table.

"If I was a church member, I'd want a pretty big hand in sending preachers and Bibles to the Scythians," he said calmly.

So unexpected was this remark that Mr. Ransom nearly choked. He was speechless, however. Somehow his yearly crown did not loom up in its usual complacent proportions. In fact, it unaccountably began to look disproportionately small.

"It's no joke, either, for a man to cut loose from home and country, and go to the corners of the earth trying to make Christians out of miserable Scythians," continued Joel. "I don't know as I could. It's asking a good deal of a man. I can see how a man can travel to the earth's ends to strike a bonanza; but to teach a jabbering Hottentot or a rat-eating Chinese a little Bible—that don't pay.

He waited for some one to express their sentiments on the matter; but his father ate silently, and his mother silently cut the pie.

At two o'clock, Will, the dusky factotum, brought the bay filly, finely groomed and harnessed to the new buggy, around to the front gate. Joel who was in waiting, donned his gray duster, lit a cigar, sprang lightly in, and took the reins. Nell, mettlesome and eager, started off like an arrow, and Mrs. Ransom from the parlor window watched the swiftly going vehicle disappear around the turn. She never thought Joel might be breaking the fourth commandment; it probably was not expressly written for handsome, young men with unimpeachable turn-outs. He had not been gone long when she noticed unmistakable indications of a swiftly-coming storm. The clouds rolled up in black masses; wind-gusts caught up leaves, sticks and straws, and drove along the road sand in blinding swirls. Tree-boughs and saplings swayed and bent; grain fields surged like billows; window-blinds creaked and rattled; cattle sought shelter; and gloom, strangely lurid, settled over all. The thunder roared terrifically; shoots of fire more slender than a rapier's blade leaped earthward; the rain, sounding from afar like the roar of a mighty host, swept down, blurring the landscape.

"I do wish Joel had not started," said Mrs. Ransom, as she moved restlessly about, disturbed by this warring of the elements. "He ought to have waited. I wonder if he has not driven in somewhere? And Nell is so restless. Dear me! dear me?"

"Don't worry, mother," said her husband, throwing aside the paper he was in too nervous a condition to continue reading. "The boy is safely housed under somebody's shed."

But, contrary to their hopes, Joel at that moment was driving in the storm over the new avenue, a cross-road lately opened. Nell, high-strung and terribly nervous, trembled like a leaf at the detonations of the thunder, and was fast becoming dangerously uncontrollable. There was a terrific peal, as if all heaven's artillery were opened on a doomed universe, and a tongue of fire shot to the earth in their path. Frantic with terror, the mare took the bit in her teeth and leaped blindly ahead. A tree was in her path, but she did not swerve. There

was a crash, a cry; then the fear-mad brute, freed from the shafts, galloped on in the storm and rain, leaving along the roadside the wagon and a still, mangled form.

An hour more, and the storm had passed; the sky was blue and smiling, the air purified, and a thousand dimpled rain-drops reflected the sun's prismate hues. Two young men drove a sedate gray over the new avenue, picking their way through the puddles, solicitous for the varnish of their buggy.

"Holloa!" cried one. "Look ahead there! Somebody's had a smash-up."

"There's a man there in the ditch!" cried the other. "Dead, I'm afraid. Why, Jim, it's Joel Ransom! He's had a runaway!"

And so Joel was found, and, unconscious and bleeding, was taken home.

Alas! such a home-coming.

"He is fatally injured," was the doctor's verdict. "Recovery is impossible; his internal injuries are too serious. He may linger some hours or days, but death is inevitable."

They mercifully told Joel the fatal truth when he recovered consciousness and asked to know the worst. He rebelled with all the anguish of a throbbing, unprepared, world-loving young soul. Die? why, he could not die now! He had just begun to live; his plans reached out through future years. He had joyful hopes, fond expectations. Give them up! Almighty God, how could he? He could not leave this warm, breathing life, these dear, familiar faces —all these things that were as the warp and woof of his existence. He loved the world; he feared the shroud, the coffin, the grave. He to lie dumb, insensate, a mouldering clod, while the world went on, and men lived out their lives, and the sun shone and the grasses bent over his grave! And his soul—poor, uncared-for soul! Heretofore he had taken small thought for its eternal interests; now the shrinking, terrified thing, so soon to be unclothed from its earthly garment, cried out for comfort, for help, for a knowledge of its future.

"I have never served the Lord God!" he cried piteously to the minister, who came to him at his own request. "I lived only for self. I never saw it then; I see it now."

He saw himself outlined black against the lurid sky of God's justice, and overwhelming despair seized upon him, when lo, the words of the Crucified illumined the darkness of self-condemnation: "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins."

As those with the poisonous ichor coursing through their veins looked upon the serpent in the wilderness, so Joel looked upon the Christ. The old godless self shrank and died, and he could cry in rapture, "Unto him that loved us, and washed us from our sins in his own blood, be glory and dominion for ever and ever. Amen!"

Some days after, he died and was buried. At the next missionary meeting Mrs. Holt was surprised to greet as the earliest comer Mrs. Ransom.

"It is very kind of you to come," she said gently, as she looked in the sad, pale face.

"No, no; it is not kind. It is my duty, my privilege to come. O, Mrs. Holt, I have been blind, sinful, selfish! I want to tell you now that I see things differently. I used to be always working, planning, saving for worldly interests, for myself, for Joel."

Her lips quivered; the sound of that dear name caused the wound to bleed afresh.

"He was hurt; it was on the Sabbath he heard that sermon on the Scythians, and somehow it seemed to be on his mind all through his last hours. O, my boy, precious boy! 'How they are perishing, all the poor Scythians!' he

would moan to himself. 'Dying without God and hope in the world. Oh, I was lost; now I am found! The Shepherd left the ninety and nine to seek me the wanderer, and now I want the countless thousands of poor sheep in the wilderness of sin to be brought into the fold. I could not die without the spotless garment of a Saviour's righteousness. Must they perish without it?"

"And the last night—it was three o'clock; he died at five in the morning—he said to father and me:' Please do not put money in a costly gravestone for me, but give of your silver and gold, which is the Lord's, to send the gospel to the heathen. You would have given to me, if I had lived, of your substance. O now give some of it to establish Christ's kingdom in the world. It is my dying wish.'

"Father was that broken he couldn't speak, but I said: 'My son, it shall be as you wish.' And Oh, his smile as he looked up at me! Its sweetness broke my heart.

"And when the end came, and he said good-bye, like a tired child going to its father's house, he said, slowly and brokenly, ' "His blood cleanseth from all sin." Oh, what if this knowledge had not been mine!'

"Those were his last words; he never spoke again.

"I have just been to his grave. I have learned to say, as I stand beside it: 'Thy will be done; thy kingdom come.' And to help onward the coming of that kingdom I have come to-day. I want those who have never heard to hear the wondrous word that saved my boy."

"Amen," said Mrs. Holt, through tears.—*Free Church of Scotland Monthly.*

Missionary Correspondence.

LETTER FROM TENNESSEE.

ONE beautiful afternoon in April, Miss Wallace and I boarded the train and in a few moments were on our way to Athens. The wheat fields, meadows and pastures spread an emerald robe over the earth, and we could truly say with the sweet singer of Israel,

"The little hills with verdure clad,
Are girt with joy, by thee made glad;
And shout and song from hill and plain,
Swell joyous to the sky."

A strange fascination clings around the word Athens. As soon as the name is mentioned, the mind wanders to the city where Socrates and the old philosophers lived and taught, and where so many schools were founded in the days when ancient Greece was in her glory.

We did not expect to find a Socrates in Athens, Tenn., but we knew that teachers who taught the *true philosophy* dwelt there. The object of our visit was to see these workers and be able to tell you something of their work. Time and space forbids a full account. I shall be able to give you but a short sketch.

When we arrived at Athens, darkness enveloped the town, but the joyous greeting of our friends made us forget any sense of fatigue we might have experienced under ordinary circumstances. It was the evening for the weekly prayer-meeting, and, upon consulting our watches, it was found that there was no time for supper if we wished to be present at the opening exercises. Without further delay, the whole company repaired to the hall where the little con-

gregation meets to worship God.

It is a very dingy old building, and in cool weather very uncomfortable. It is earnestly hoped by the friends of the mission that the way will soon be opened for building a church for these people. When the mission and school were first organized, opposition met the workers on every hand. To-day the prospects are very bright. Many of those who opposed the work when first organized, are now very anxious that the school and church be maintained.

Mr. Cook is an able man, and with all his ability is very modest, and works away quietly. He has done much towards building up the cause of our church in Athens. The people have learned that he can be depended upon.

We had expected to spend the night at the hotel, but we found preparations had been made for our entertainment at the house where the lady teachers board. We returned with them after the meeting, and found a good supper waiting for us. At a late hour we retired, but morning found us rested and ready for our day's sight-seeing. Soon after breakfast Mr. Cook came over from his boarding place, and we spent some time discussing the prospects of the cause. At 8:30 the whole company repaired to the building used as the school house. It is situated upon a lofty eminence and commands a fine view of the surrounding country. The building is a long, narrow, frame structure, and is divided into three rooms. One of these had been used for a coal-house, but last autumn when the school became so large that it was necessary to call another teacher, this apartment was cleaned, ceiled with boards, and fitted up for a recitation room. It was so neat and clean no one would ever suspect its former use. Miss Fannie Jackson conducts her recitations in this room. The other portion of the building is divided by folding doors. During the opening exercises the doors are folded up, thus making one large room.

Miss Mason conducted the opening exercises: singing a few selections from the Bible Songs, reading a portion of scripture, a short prayer, closing by repeating the Lord's prayer in concert. As soon as the opening exercises were concluded, each teacher took charge of her own room. Miss Mason hears the advanced classes. Miss Byers has the smaller pupils under her care. These young ladies are doing a grand work among their people in Athens. They did good work when they were in the college, and they require thorough work. They appreciate their own opportunities and improve every occasion of instilling into the hearts of their pupils a desire for a higher education. They have succeeded in imparting a wonderful desire for knowledge. A number of the more advanced pupils are preparing to enter our college in a short time. Every effort is made to train the intellect of these pupils, and also to lead them to the Saviour, who has done so much for them. These teachers are capable of pointing out the way of life to these young people, as they *live* the truths of the Bible which they teach.

Some have asked, "Will these people make good United Presbyterians?" We can answer decidedly, "Yes." Another asks, "Do they like the Psalms?" Again we can say, "Yes." Some of the young people said to the teachers, "Those songs which you use are not like the songs we have. Ours grow old, we become tired of them and must have a change, but these are more beautiful every time they are sung." They verify this in their meetings. Those people sang the Psalms in a manner that would lead any one to think at once that they loved the sentiment of the words which they uttered.

Not only is Athens a promising field from the fact that so many are anxious

for an education, but there is such a good class of colored people in that region of country. They are industrious and make an effort to improve. The majority own their homes, and have steady employment.

Every circumstance in connection with the work seems prosperous, and it is the wish of those who have charge of the mission that full possession could be taken at once. But they cannot accommodate all the pupils in the building which they now occupy. In order to meet the demands made upon them they must have a larger building.

These young people are all students from Knoxville College, and owe their education to the faculty and friends of the institution. The success which has attended the work proves conclusively that these colored people can plan and prosecute mission work in a manner which reflects honor upon themselves and their instructors. There is great need for just such schools all over the South. The people of the North are clamoring for churches in this land of sunshine, but it has been found by those in the field that the colored people must be taught to love the United Presbyterian church. This education must come from a *teacher* and through the *school.* The teacher must be a *thorough* student and an *earnest Christian.* To the ardent and zealous this seems a slow process. To those in the field, it seems the most successful plan they can adopt.

There are many students in our college who are fitting themselves for this work. It is true all of these students will not teach in the public school. Many will work in the quiet of their homes. But who can estimate the number of souls which will be brought into the kingdom through the influence of these Christian homes where purity, refinement and love ennoble the life.

No one should feel that the work has been completed because our church has a few schools located in different parts of the South. No, dear friends. The work is only *begun.* It has grown rapidly. At all the stations the laborers must be increased. As the different departments are added, new buildings will be demanded. The good people who have given so liberally of their means to build and furnish these institutions should rejoice that the work is growing and they can see the fruits of their labor. This is God's own work. He has said to his people, "Go ye into all the world and preach the gospel to every creature." There is no time for delaying. Satan is intrenching himself while the Church waits. Use your money to aid the cause of the Master, and help gather the wandering ones, "From all the lands, from north, south, east and west."

MRS. R. J. LOVE.

LETTER FROM INDIA.

SIALKOT, Apr. 20, 1891.

To the Y. L. M. S., of New Concord, O.

DEAR GIRLS:—If my memory does not fail me I believe you wanted a letter from me after I would arrive in India, and here I find myself some months after reaching here without one written as yet. I feel that it will be much easier to write to you than most of my society letters, for knowing you all so well I can write much more fully.

Of course on coming out I did not find the surprises that await most people on coming, for I knew just what to expect. The general appearance of the country and people was just what I expected and I had not forgotten many details, I think. Some phases of the work were more discouraging than I had anticipated. We are constantly reminded that we are

working among a people who have submitted to be conquered and have been ground down for years, and we cannot expect to find in them the spirit of freedom and sturdy independence and advancement which we were accustomed to at home. You know nearly all of our Christians, so far, are from the lowest classes, and this description is peculiarly applicable to them.

Their extreme poverty is another very serious impediment to their becoming independent and self-supporting. When they can afford little better than rags to wear, and live all crowded together in little mud huts, and when with most of them their whole life is one long struggle to get something to eat and they scarcely know what it is to have a hearty meal, can you wonder that the question of getting them organized into self-supporting congregations is a very serious one?

These are some of the discouraging phases of the work which struck me rather forcibly.

The work is nearly all among the low castes of the villages. The Christians have nearly all come from these Churas. Of all the squalid, ignorant, dirty, half-naked villagers these are of course the lowest down. So you see they are an unpromising set to begin on. They are of course not capable of as rapid advancement as the higher castes. Still a few years steady work at them shows a marked improvement and we can thank God and take courage, for we know that though the progress seems slow yet Christianity with its attending blessings must in time elevate the race. The missionary, it seems to me, above all other persons must learn how to "possess his soul in patience."

I have said that nearly all of our Christians have come from the lowest class. They do not have so much to give up as the others is one reason. They are low and despised anyhow, and though they perhaps have more persecution yet they are used to it and can stand it better, while those Mohammedans and Hindus whom we believe to be true at heart seem to lack the courage to come out openly and face the storm of persecution that would arise. They not only have much more to give up but they are not used to these persecutions and do not seem to be able to stand it. I believe there are numbers among the higher castes who are believers at heart but who have as yet lacked the courage to come out. Of course we cannot give them encouragement as long as they hold back, for we know that Christ says 'who ever is ashamed to confess him before men, he will be ashamed to confess him before his father in heaven.' Now and then one does come out and is very often, yes usually, compelled to leave home for the safety of life; but I think some day there will be a break and they will come in numbers strong enough to withstand the opposition. If it could once be started I think there would be many from these as well as the lower castes. Meantime, while we endeavor to neglect no means of presenting the gospel to them, our main work is among the lower classes.

Perhaps most of you remember the case of Ruth, a Mohammedan girl who came out and was kidnapped by her friends (or relatives rather), and over whom there was a mob. It happened in Jhelum a year or so ago. She is now in the boarding school here and is doing nicely. There was another interesting case this winter in Pasrur District. Misses Campbell and Corbett were appointed to do some extra work there. While near Marali a Mohammedan girl often came to hear them.

At last she called one of them out of the tent one night while a lot of women were in and told her she wanted to become a Christian. Her aunt had been coming with her and was helping her. She wanted to come into the school, and after

she came her aunt said she wanted to send her two little girls also for she wanted them brought up as Christians. They were not allowed to take her away by law, but if she came to them they could protect her. As they intended to be back there they told her to come to them then. They were hindered by another cause from going back, and had heard nothing from her till just before we came in from there last week. She had been married, as they do here very young, but had not yet gone to live in her husband's house. We heard that the people had "made it hot," to use a slang expression for her aunt for helping her, and had tried every way to get her to go and live with her husband, but she steadily refuses to go and was anxious for a chance to get away. As she is eighteen or twenty, according to law she has the right to choose for herself. I do not know how it will turn out. I hope she will succeed in getting away from them, for from what I heard of her she seems to be sincere.

That is the trouble with our high-caste converts.

They are usually young boys and girls and are in danger of their lives if they stay at home. Theoretically we believe in converts staying at home and braving it out, but how can we insist on young girls doing that, when their people would kill them or do worse to prevent them.

The weather is as hot now as it is at home in the middle of summer, and the heat of the sun is more intense in the middle of the day. Already we have to shut ourselves in the house during the heat of the day. And when we do go out, even in the forenoon or late in the afternoon, we have to resort to cork hats and covered umbrellas. Even in the middle of winter it is not safe to go out bareheaded in the middle of the day, and in hot weather it would be death. But my munshi is here, so I must stop and read. Hoping to hear from any of you who can find time to write, and promising to answer all letters that come, if possible, I am yours very sincerely.

MAME MARTIN.

FROM INDIA.

SIALKOT, INDIA, JUNE 1, 1891.

DEAR FRIENDS:—

On the 12th of May, Rev. J. L. Scott and family, in company with Miss Anderson, left Jhelum for Karachi from which place they were to sail on the 15th. We were all very sorry to see them go, and in regard to Miss Anderson we had the feeling that we would meet no more in India. The week preceding their departure was a very anxious one for us. "Baby Scott," a pretty little pet of about two years, was taken very ill, and for several days her life was despaired of.

Dr. Johnson telegraphed for Mr. Scott to Bhera, where he was employed in building a house for the medical assistant. He came, but he was himself so ill from over work and exposure that he was scarcely able to walk about, and Mrs. Scott was so worn down and anxious that we feared she would not be able for the journey. For a time all had a dreadful foreboding that baby Louisa would have to be left behind. All that medical skill could do was done, Dr. Johnson even sitting up night after night with the little sufferer. At last our hearts were made glad by the knowledge that she would recover.

A farewell meeting for Miss Anderson had been called for the 11th of May, but it was given up on account of circumstances.

However, a few ladies came from other stations, all glad to be near and to help

as much as possible the departing missionaries.

Dr. Johnson's young niece was also there with her mother, who was sending this her only child to England in the care of our friends.

Miss Anderson was kept busy till the last, packing, seeing natives and writing letters for those who had been in her employ, and perhaps it was better thus. They were to leave on the 10 p. m. train, and we accompanied them to the station. After the train came in we could scarcely get a chance to say any thing to them on account of the natives who crowded about the cars, but at last, good byes all said, it was with heavy hearts we saw the train move slowly out of the station, and with desolate feelings we returned to the Mission House.

ANNIE F. GIVEN.

RESOLUTIONS.

As Miss Emma Dean Anderson of the American U. P. Mission of North India, has been obliged on account of illness contracted during her stay in India, to leave her work and return to America perhaps never to resume her labors in the foreign field.

Resolved, 1st—That we, her sister laborers in the Mission, express our appreciation of her worth as an earnest and efficient missionary who was unwearied in her zeal for the saving of souls and for the extension of Christ's kingdom in this dark land.

2ND.—We feel that while the work has suffered in her removal, we also as her associates have sustained a great loss in the departure from our midst of one who was universally beloved.

3RD.—That a copy of these resoluions be presented to Miss Anderson and that copies be also sent to "The Women's Missionary Magazine" and to the church papers for publication.

HER SISTERS IN THE WORK.

Young People's Department.

THE NIGHTINGALE.

This delightful little song has been translated by Dr. Theodore Duka. Gabor Hetyey is one of the most gifted poets of Hungary.

A CHILD'S SONG.

THE nightingale sings on a branch;
Is there anything more beautiful on earth!
This enchanting song
I should like to listen to day and night.

Oh, in these songs
How much pleasure and pain there seems to be!
This winged creature so small,
Where did it learn those beautiful notes?

This bird feels perhaps as we do,
And sends its prayer to God;
Of its small and pure heart
These notes are the prayer; therefore it sings.

At eventide, on the tree of my garden,
Sing, sing away, my beloved songster;
When I hear your voice my heart feels warmer,
And soars nearer to God!

Oh, thou little bird of sweet voice,
Continue to teach me fervent prayers,
Awaken what good there may be in me,
And teach me to be better still!

"GLEANINGS."

ACROSTIC.

The initials of the answer spell the name of a lady missionary in India.

1. The name of a woman who prepared a meal for three angels.
2. The name of David's grandfather.
3. The name of a king whose army was drowned in the Red Sea.
4. A king whose life was lengthened fifteen years in answer to prayer.
5. The father of Jacob and Esau.
6. One who was called a ready scribe in the law of Moses.
7. A queen for whom one of the books of the Bible was named.
8. The beloved disciple.
9. The name of one of the minor prophets.
10. A king who stretched forth his hand to vex the church.
11. A member of the Sanhedrim who

visited Jesus secretly by night.

12. The first Christian martyr.

13. A servant whom Paul called his son.

14. A king of Babylon who took Jerusalem and burned the temple.

RUTH PAUL, age 10 yrs.,
Jamestown, Ohio.

MISSION BAND EXERCISE.

NOTE.—The following Bible-reading by Miss Elsie M. Williamson, of Omaha, Neb., was given at the recent meeting of the W. G. M. S., and we insert it here where it will likely be most helpful.

Sing Psalm 46, C. M. 1-4.

Prayer.

Read John 15.

Sing Psalm 21, 12s and 9s, 1, 4, Bible Songs 24.

Bible-reading, "Source of our Success.

"I can do all things through Christ which strengtheneth me."—Phil. 4: 13. Paul had great natural powers and a fine education and was perhaps the most gifted Christian worker of his time. Still, he does not depend on his own strength or endowments for success, but on Christ strengthening him. To the Corinthians in 1 Cor. 3: 6, he says, "I have planted, Apollos watered, but God gave the increase." Can we wonder at his remarkable success in preaching and teaching when he was so humble and had such power to help him? If he felt that he could do nothing without Christ, should not we feel the same in our work for God's cause in mission fields?

Christ says in John 15: 5, "I am the vine, ye are the branches; he that abideth in me and I in him, the same bringeth forth much fruit; for without me ye can do nothing." Let us see how God is able to give us strength and success. In Phil. 3: 21, Paul mentions the "working whereby he is able to subdue all things unto himself." In Heb, 2: 18, "For in that he himself hath suffered being tempted, he is able to succor them that are tempted." What a multitude of temptations meet all who are trying to live Christian lives. Sometimes they seem to overwhelm us and to almost put an end to Christian effort. If we had not Christ to turn to at such times for sympathy and strength we would give up in despair.

Are we ready to fall? Rom. 14: 4 says, "Yea he shall be holden up, for God is able to make him stand." Jude 24 commends us to him who is able to keep us from falling. If we have ceased to advance in Christian life, Acts 20: 32 says, "I commend you to God and to the word of his grace which is able to build you up, and to give you an inheritance among all them who are sanctified." God will give grace for every duty we are called upon to do for him. 2 Cor. 9: 8, "And God is able to make all grace abound toward you, that ye having all sufficiency in all things may abound unto every good work." God can do all he has promised. Rom. 4: 21, "What he had promised he was able also to perform." Matt. 19: 26 tells us that "With God all things are possible," and Luke 1: 37, "With him nothing is impossible." If it seems dangerous for us to do his work, he has promised to guard and keep us. 1 Sam. 2: 9, "He will keep the feet of his saints," and Psalm 121: 7, "The Lord shall preserve thee from all evil."

In Daniel 3, when Nebuchadnezzar threatened to have Shadrach, Meshach and Abed-nego thrown into the fiery furnace if they did not worship the image he had set up, they answered "Our God whom we serve, is able to deliver us out of thy hand, O king," and when the king had performed his threat he said, "Lo, I see four men loose walking in the midst of the fire, and they have no hurt; and the form of the fourth is like

the Son of God." Thus he preserves his people who trust in him.

If we look to him for success we cannot fail. His power is at the disposal of man's need. In Matt. 9.27 when the blind men called on Jesus to have mercy on them, he only asked, "Believe ye that I am able to do this?" and when they answered, "Yea Lord," he opened their eyes supplying their need. In all his miracles he used his power for man's good.

Men in all ages have cried unto God for help or success in some undertaking and have been answered.

In 2 Chron. 14 11. Asa cried unto the Lord his God and said, "Lord it is nothing with thee to help whether with many or with them that have no power. Help us, O Lord our God, for we rest on h ee and in thy name we go against this tmultitude." In answer to this we find in verse 13, "The Etheopians were overthrown, that they could not recover themselves, for they were destroyed before the Lord and before his host." Gideon with his three hundred men and with God on his side was able to put to flight the host of the Midianites who trusted in their own strength." In Psalm 27.1, David sings, "The Lord is the strength of my life, of whom shall I be afraid."

In Psalm 29.11, "The Lord will give strength unto his people. The Lord will bless his people with peace. Let us remember that it is God that worketh in us, both to will and to do of his good pleasure. God is not honored by our working for him, but we are honored in being made the instruments by which he does his work. In Zech. 4.6, he says, "Not by might nor by power, but by my spirit," saith the Lord. 2 Chron. 15.2, "The Lord is with you while you are with him and if ye seek him he will be found of you, but if ye forsake him he will forsake you." Let us keep close to him and seek his aid feeling that when we are weak in ourselves we are strong in him, and can sing in Psalm 60: 12, "Through God we shall do valiantly. For he it is that shall tread down our enemies."

Close singing Psalm 124, C. M., last verse, Bible Songs 184.

PROGRAMME FOR MONTHLY MISSIONARY MEETING.

Sing Psalm 89, C. M, 1-4.

Prayer.

Read 1 Cor. 13.

Sing Psalm 85, C. M., 6-9.

Bible-reading—"Catholicity and Faithfulness to Truth."

BIBLE READING—"CATHOLICITY AND FAITHFULNESS TO TRUTH."

"If only we could get the Church of God to live in the 13th chapter of 1st Corinthians for thirty days," says Mr. Moody, "I believe the disciples of Christ would be doubled." Is it not more *love* that we need—genuine, practical, Christ-like *love*—as a solution of the question how best to cultivate true Catholicity without lowering our standard of Christian truth? "Grace be with all them that love our Lord Jesus Christ in sincerity." (Eph. vi. 24.) We are bound to love all who love our Lord Jesus, just because they *are* our brothers. "*Wherever the Lord Jesus has a disciple, there have I a brother.*" If this were the principle of our lives our hearts would go out in love wherever we recognized a true disciple, and we should be occupied with finding out the points of family likeness rather than with discovering flaws.

How often we are tempted to find fault with people because the points on which they differ from us interfere with our comfort or our prejudices. Whereas if we were wanting *God's glory only*, the vexation would die out of our hearts, and we should wish them God-speed. Probably it was a little wounded pride which led John to forbid the man casting out devils in Christ's name because he did not swell the ranks of the disciples. When we see our brethren following what we believe to be an error, how very seldom we turn our concern for them into a prayer for their restoration! If we began to pray for them we should soon begin to love them too; and is not this intercessory prayer for our brethren one of the ways in which we may "wash the saints' feet"? (John xiii. 15; Gal. vi. 1, 2; Jas. v. 16.) We see our brother's feet travel-stained with the dust of the world, or the mud of some bye-path of error, and all we do, perhaps, is to stand by and criticise or even *despise* him, forgetting that God has said that "he that despiseth his neighbor (much more his brother) *sinneth*." (Prov. xiv. 21.) How much more Christ-like it would be to kneel down and do the servant's part—wash his feet; not, as has been said, "with the frozen water of chilling contempt,

nor with the boiling water of anger. They both hurt. Do it with water at 98 degrees—blood-heat—the temperature of your own heart!"

This is the sort of love that "covers a multitude of sins.', (1 Peter iv. 8.) Love does not cover sins by making weak excuses for them, but by helping to get rid of them. As James says, "Brethren, if any of you do err from the truth and one convert him, let him know that he which converteth the sinner from the error of his way shall save a soul from death and shall *hide* a multitude of sins." (Jas. v. 20.) We can love our fellow-Christians very heartily without loving what we believe to be their errors. The love that is to bring about "true Catholicity" is not weak and foolish, but wise and strong, ever wishing the highest good of its object, unswerving in the path of right, "valiant for the truth." How often we see people lowering the standard either of their faith or practice, or both, in order to include in it some loved one whose standard is lower than theirs. A clergyman, with a wide knowledge of human nature, relates from his experience how frequently he has noticed parents dragged back into worldiness by their children. Again we see others relaxing their creed to include some member of their family touched with agnosticism, and thereby suffering loss to their own souls, as well as failing to achieve the end they aimed at.

True love wounds without injuring, and has the balm always at hand. It was the Saviour's *love* that wounded Peter, when he went out and "wept bitterly;" and it was His *love* that bound up the wound, and sent him forth to feed His sheep and lambs. Who can doubt Paul's yearning love to his Corinthian converts,—a love which kept nothing back, which did not spare them for a moment, though every word he said wounded his own heart far more deeply than it wounded any of them? "I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved." (2 Cor. xii. 15.) "The wisdom that is from above *is first pure*," that is, its first essential characteristic, incapable of being either threatened or bribed into any deviation from the truth; *then* peaceable, gentle, and easy to be entreated, full of mercy and good fruits." (Jas. iii. 17.) It can afford to be all that after its righteousness is once established.

In cultivating "true Catholicity" we need to distinguish between superficial differences and those which lie deep at the root of our faith. The differences which divide the sects of the Christian Church seem so trivial, so little to interrupt the "communion of saints," that they may be compared to the arbitrary dividing lines between different counties. A man going on a walking-tour in a direct line across England will pass over the boundary lines of the counties without knowing it; but he will be very conscious of the hills and rivers in his way, and sometimes may have to go a long distance round to get to the other side of them. There is a soul-unity between Christians which is so deep a thing that one *forgets* about outward differences of form. The real dividing lines are differences of *faith*, great fissures which—like broad geological strata stretching across half-a-dozen counties without taking note of them—spread right through all the churches alike regardless of denominational boundaries. Differences which go deep into the soul's life, such as our attitude towards Christ. The real question is not "Am I a Churchman or a Quaker?" but "*What is Christ to me?*" (Matt. xxii. 42, and xvi. 15.)

Is he my *Pattern* (1 Peter ii. 21), my *Teacher* (John iii. 2), my *Master* John xiii. 13)?

Is he my *Friend* (John xv. 14), my *Saviour* (Acts v. 31), my *Redeemer* (Rev. v. 9)?

Is he my *High Priest* (Heb. viii. 1), my *Sacrifice* (Eph. v. 2; Heb. ix. 26), my *Sin-bearer* (1 Pet. ii. 24); 2 Cor. v. 21)?

Is he my *Life* (Col. iii. 4), my *Sanctification* (1 Cor. i. 30), my *All-in-all* (Col. iii. 11; Phil. iii. 7, 8)?

As we come to know more and more, first by faith and then by blessed experience, what Christ is to us, His own spirit of love should enlarge our hearts, and enable us to feel the bond of fellowship with "all who love our Lord Jesus Christ in sincerity," however imperfect their knowledge of him may be, remembering that for all of us there are unexhausted depths of his fullness always on beyond.

"Prove all things, hold fast that which is good." (1 Thes. v. 21.) We need, each for ourselves, to find out what are the essential elements of our faith, the *roots*, that part of the plant which may not seem the most attractive, but which is absolutely necessary to its life, and then never for a moment to let that go. Do not let us hold on with bigoted tenacity to some branch or flower which may be a superfluous growth, and better lopped off. It has been well said that growing life and experience may show that some of the outworks of our position may have to be abandoned as untenable, and that our forces will be better withdrawn from them to be concentrated within the citadel of our faith. Let us be very certain as to that inner citadel; let us see that its foundation is sure—built upon the living Rock, Jesus Christ—that its walls are strong, its defence practicable; and *then let us hold that citadel to the death!*

It is well for us to spend more energy in putting forth vigorously what we believe to be the truth than in combating error. It is a nobler work, and a more difficult one, to build up than to pull down. This is an age of criticism, and at the same time in some respects a shallow age. The critical faculty is an easier one to exercise than the constructive. Let us, as "workers together with God," seek to build up the Church of Christ in our most holy faith, and hasten the day when our Lord shall look upon his completed temple, a perfect cube—"the length and the breadth and the height thereof equal." (Rev. xxi. 16.)—*Woman's Work in the Great Harvest Field.*

Report of committees and unfinished business.

New business.

Sing Psalm 133, 7s & 6s.

Adjournment.

Editorial Department.

The Eighth Annual Meeting of the International Missionary Union occurred at Clifton Springs, N. Y., June 10-17th. For the second time the Union has enjoyed the generous hospitality of Dr. Foster, and has accepted his hearty invitation to make Clifton its home. This large-hearted proposal was emphasized by the presentation to the Union of a beautiful tabernacle after the model of an oriental

pandal, capable of seating a thousand people. Dr. Foster said this tabernacle was not an afterthought but a forethought; Forty years ago he had contemplated having something of this kind. The gift was accepted and dedicated to the worship of God through his Son.

The president, Dr. Gracey, opened the meeting with a devotional season, and dwelt especially on the work of the Holy Spirit as illustrated in the Acts. Ninety-four missionaries were in attendance, representing fields in India, China, Japan, Turkey, Africa, Burma, Siam, Korea, South America, Central America, Northwest America, Australia, Italy, Mexico, Syria, Hawaiin Islands, and Maylaysia. Papers of world-wide interest were read and the questions of the hour in the missionary world considered. A friend in writing of it says the meetings were delightful and all enjoyed the social intercourse.

A characteristic feature was a Recognition meeting—a meeting in which each missionary rose, announced his or her name and field of labor, and gave utterance to some appropriate sentiment. At the close the leader, Dr. Dunlap, of Siam, referred effectively to two recognition meetings—one past, the other yet to come—mentioned in the New Testament —John 20:19, 20 and Matt. 25:34-40.

Mrs. Dr. Gracey presided at two profitable meetings for women when representatives from Korea, Japan, China, Siam, Burma, India, Turkey, Mexico, Central America, Western and Southern Africa represented their work. They gave a bird's eye view of the world. Two ladies were on the platform from Natal, one who had spent forty years among the Zulus and the other 35 years. They were living epistles.

In one of the devotional meetings special reference was made to God's care for the children of missionaries, and touching and remarkable instances were given by parents of how God had watched over their children during their absence in foreign work.

The question of soliciting the interference of our government and other governments in behalf of the persecuted Jews was ably discussed on both sides.

In presenting the work in Syria, Dr. Jessup used a map which might serve as a model. It was hand-painted by Miss Mitchell, daughter of Dr. Mitchell, secretary of Board of Foreign Missions of the Presbyterian church, its cost not exceeding three or four dollars. One of its advantages was that it was not so full as to confuse the mind of the beholder. The outlines of the country were given with its mountains and rivers but prominence was given to the mission, its stations and outstations all being clearly marked.

Dr. Scranton, of Korea, closed his address on his work in the hermit nation by saying, "I will not take up more time. My mother is to speak after me, and she is a better speaker than I am." Mrs. Scranton was loudly cheered when she stepped upon the platform. All recognized the courage she had displayed in going out with her son to such a fanatical country as Korea. Rev. Narayan Sheshadri, of India, was present the last day and gave an interesting address.

The Union made an appeal to the churches, a copy of which we append.

APPEAL TO THE CHURCHES.

The International Missionary Union, To the Churches which they Represent—

GREETING: We, members of the "International Missionary Union," on behalf of the several missionary fields from which we have come, and in the name of our brethren now laboring in those fields, and of our former associates who have fallen at their posts, and, above all, in the name of our Blessed Lord, who has commissioned the Church to disciple all nations, make this appeal to the Churches which we represent.

We have fallen upon a time of great privileges and responsibilities. The prayer of the Church that God would open the world to Christian effort implied a pledge and promise on part of the Church to perform her duty as the way might be opened.

At the present time, world-wide opportunities,

and the possession by the Church of men and means adequate to world-wide efforts, give to our Lord's command to evangelize the nations an emphasis and urgency hitherto unparalleled. Ordinary consistency and sincerity, as well as loyalty to Christ; gratitude for our distinguishing mercies; compassion for the many millions of God's lost children; a sense of personal indebtedness to them and the fear of incurring God's displeasure and the withdrawal of His Spirit from our home churches by neglect or delay in the discharge of present duty, conspire to awaken us to immediate action, and to such action as shall, in some good degree, be commensurate with our obligations.

We therefore request and beseech all pastors and teachers to seek, by the prayerful study of God's word, and a familiar acquaintance with the condition and needs of heathen nations, to know more of God's will and our duty with reference to the world's evangelization, and to teach those under their influence the relations to the whole world which are necessarily implied in Christian discipleship, and the privileges and duties growing out of those relations.

We would call upon all God's people, especially those who are rich in this world's goods, to give freely of their substance for the enlargement and generous support of every department of missionary work.

We recognize, with devout gratitude to God, the work for foreign missions which has been accomplished by Women's Missionary Societies, the Student Volunteer Movement, Young Men's Christian Associations, Christian Endeavor Societies, and similar organizations; and we would urge all Christians to unite with us in the prayer that these organizations may still be more abundantly blessed and used of God for the advancement of His cause in the future.

Finally, with a full conviction and realization of the utter uselessness of all human efforts and pecuniary gifts, without God's presence and aid, we would call upon all God's people to unite in earnest prayer that the Holy Spirit may be poured out on all nations; that the Lord of the harvest may choose and send forth from Christian lands, and from converts in unevangelized lands, many laborers into His harvest, and that His Kingdom may come and his will be done on earth as it is in Heaven.

Mrs. Mary Clokey Porter closes her most interesting account of The General Missionary Society in the June number of the Evangelical Repository with,

SUGGESTIONS FOR THE COMING YEAR.

We reproduce them. as they contain food for reflection.

"Through prayer and study of the pro gram get into the spirit of the convention before attending it. Be ready to give a blessing as well as get one. Go up to see and hear and learn all you can. Leave all critical expressions at home. Feel such need of the devotional exercises as to be in place promptly at opening of each session. Know the importance of being present at roll-call. Defer introductions and social talks in the vestibule until the close of the session. During hours of exercises "be swift to hear, slow to speak," remembering that whispering is contagious and very annoying. Use tablets and pencils to write down reports and not carry on unnecessary correspondence with the next neighbor or friends across the way. Spare the president and secretary from the usual avalanche of penciled questions, suggestions and anouncements.

Don't neglect the children's work in planning the program. Give ample time at each session, if need be, for conferences on practical work. Introduce question-boxes. Give opportunities to returned missionaries to answer questions on their special work. Shorten reports and plan for fewer papers. In preparing these, boil down facts and ideas, as if sending a telegram for which every word would have to be paid. Remember that no speaker has a right to trespass on the time assigned to another. Don't say "no" when you can say "yes" to a request to take part in the program.

Cultivate the power of distinct articulation, so that what may have to be said will be heard. Vote as if in earnest. Don't wait for introdnctions. Prepare to give faithful and full reports to the workers at home. Help increase the mumber of subscriptions to the *Women's Magazine.* Remember the newly-elected officers, members of the Women's Board and Magazine Committee in daily prayers."

THE NEEDS FOR THE COMING YEAR.

We need to take heed to the command, "Go forward"; we need a united phalanx, embracing every society and every woman belonging to it; we need a greatly increased number of discreet and practical *leaders*, and greater promptness in carrying out their suggestions; we need to aim for a fixed and definite increase in contributions for the year, in every State and society and church, and this

increase based upon the number of women in the churches; we need more heartfelt prayer—praying always that God will glorify "the Son of His love," by giving unto Him the heathen for His inheritance, until the whole earth shall be filled with His glory.

The reports of the medical missions in India as given to the General Missionary Society, recently held in Pittsburgh, show such a great and increasing work as should be a cause of deep thankfulness to us all.

It is sometimes said that 'statistics are dry reading.' But to us the figures given by Drs. White and Johnson are a source of heartfelt satisfaction, being, as they are, the exponents not only of great suffering removed or mitigated, but of the enlightening and lifting power of Christian love as manifested by personal contact in daily life and duty.

In their work of healing the languishing bodies and ministering to the sin-sick souls of the multitudes, these faithful workers are imitating the example of the Great Physician, who never lost a case and who is the 'balm in Gilead and the physician there.'

A late letter from Dr. Lansing to Dr. Dales contains the following item, which will be read with deep interest by all:

"Last evening the foreign mail brought a letter which will surprise and delight you much. It was from Coutts & Co., London, and was an order from His Highness, the Maharajah Dhuleep Singh to the Bank of Egypt at Cairo to place at my disposal the sum of £2000 ($10,000). Carroll (Dr. Lansing's son) says there was no letter, but that there would probably be next week, when he would forward it. So I am left as much in the dark as ever as to where and how the Maharajah is; but I need not say how gratified I am at this justification of my faith that I have ever had that the Maharajah was a true Christian man from the beginning, and that, however far he might wander, the Lord would bring him back. You can imagine how much I long to hear how he is, as the last I heard he was ill; and how much I would like to be with him; for I believe our dear one and I had an influence with him even when others had not."

A letter from Rev. John Giffen, of Cairo, speaks of the same noble gift of the Maharajah, and also of a legacy of £1000 ($5,000) to the Mission left by an English lady, who once visited Cairo and saw the mission work. This legacy will be paid as soon as the necessary legal forms can be observed. Truly the Lord is raising up helpers in the day of financial need, and all will give him thanks.—*Christian Instructor.*

AGED PEOPLE'S HOME.

Persons from different parts of the country have written to members of the Board of the Aged People's Home, in Pittsburgh, inquiring when the institution will be ready to be occupied. For the satisfaction of those, and others who may wish to know, we will state the reason of the delay. When the property was purchased and the plans for the improvements completed ready for work, the carpenters' strike was declared on, which stopped all further work, and the building stands untouched. As soon as the strike is over, the work will be pushed forward as rapidly as possible. MRS. D. K. BRYCE.

Mrs. Chauncey Murch, of Luxor, Egypt, writes June 6th: "We have been in our mission dahabeiyah (Nile boat) since middle of February and have visited all the stations in our district and also a number in the Assiout district. At most of the places we found the work very encouraging and have great reason for gratitude. We are now about half the distance from Assiout to Cairo and expect to reach that place about the middle of the month."

Any one whose subscription has about expired should read "Phicol Ruhamah."

ANNUAL REPORT.

The Annual Report will be sent to any address for 15 cents per copy. Let us remind our friends once more that this report, prepared with great labor and cost, is intended *to be used* by them in learning what our Women's Auxiliary Board, societies at home, and the missionaries abroad have been doing the past year. Let the president or secretary of missionary societies carry it always with her to the monthly meetings and let it answer questions that may come up. Carefully preserve your copy and offer the reading of it to your friend who may be interested in the detail of the Lord's work. Many letters and questions are received during the year which if studied, your Annual Report fully answer.

From Detroit, Mich. we learn that beginning with thirteen members our congregation there now numbers forty-one. the enrollment in Sabbath-school, eighty. A women's missionary society organized first week in January with five members, now reports thirteen members with interesting monthly meetings. Collections to April 1st, $7.00; thank-offering, $5 00; six copies of MAGAZINE taken. Along with the regular work Mr. Vincent, our missionary, has started a mission about two miles out on Grand River avenue, where preaching and Sabbath-school, with an attendance of forty or fifty, are conducted every Sabbath afternoon.

"We should give our money by an act of the most spiritual worship directly to the Lord, in the confidence that He will wisely direct those who disburse it and send it where it is most needed." That all our members have not attained thereunto is evident. The occupation of the grumbler would be abandoned if only a sense of the disheartening, palsying, perplexing effect which such a spirit produces upon the energies of those whose time and labor is freely given to the work of the church were realized. Let not, dear sisters, "such a thing be once named among us."

Let us strive to be helpers together, and not fail in the opportunities for greater helpfulness which the coming year will open. Never in the history of our work has the responsibility been so grave; never its conditions and relations so delicately balanced; never its business so serious, and never its prospects and possibilities so bright. If only "He who was in the bush at Horeb shall be in our midst."

From San Francisco we learn that our work in the two congregations is prospering. Both older and younger members are at work. Also in the First church the ladies have started a prayer-meeting, which convenes every Friday at 2:30 p. m., and is thrown open to all denominations. A chapter is chosen and read verse about. After singing and several prayers all present have liberty to take up any verse or part of chapter and exchange views and ask questions, giving to all an opportunity to express themselves. It is found to be a good way to study the Bible, and the meetings are both pleasant and instructive. The subject is announced the Sabbath previous.

AFTER THE ANNUAL MEETING—WHAT?

Surely fresh euthusiasm, more vigorous and better work for the Master. Are we not better prepared to take a broader outlook over the great world's need and a more intelligent survey of the part especially intrusted to us? Have we not a new purpose to be faithful, a new sense of responsibility? In contact with other workers, have we not learned some new methods of increasing the interest in our own society and church? Add those to the old ones which have been found successful; keep constantly in mind the

goal of enlisting every woman of the church, and placing the Magazine in every home.

Do not allow it to be said, "She just dotes on meetings, but that is the end of it, she never puts in practice anything she hears at them."

A correspondent says, "I do think the arguments in favor of unmarried lady missionaries are almost unanswerable. How a mother in heathen lands is really tortured in one way and another, beside the terrible drain in health and strength of maternal duties in a climate debilitating to Americans!

"I have enjoyed the privilege of conversing much with a lady medical missionary now at home with her husband and son from Japan after seven years of faithful work. Although her health is not good, she expects to take a course of medical lectures in Philadelphia the coming winter while resting. (?) A gifted woman and skillful physician is Sarah H. Porter."

The reception of the MAGAZINE is considered a receipt for monies sent for MAGAZINES, but any one wishing a receipt will please enclose an addressed postal card.

While subscriptions to the Magazine may be sent at any time, yet we would suggest that it would be desirable for many reasons if the large proportion of renewals be sent in at one time. It saves time and labor for the agent and makes it much easier for those having the Magazine in charge. In a few societies the subscribers give their names to the agent and she sends them to the treasurer with directions not to remove the names, as the money will be forwarded as soon as it is collected. This has prevented the expense of taking down names and setting them up perhaps the *very* same month.

Hereafter resolutions, notices of deaths, &c., published in the MAGAZINE, will be charged for at the rate of *one cent a word*, payable in advance; persons sending in such articles can easily calculate the cost and remit the amount with the manuscript.

TO OUR CONTRIBUTORS

As not unfrequently good articles come to us too late for publication, we call attention to the importance and necessity of sending early. All copy must be in the hands of the publishing committee by the 5th of the month preceding the issue. The MAGAZINE closes the 17th, and contributions received at a later date must be held over or omitted entirely. The meetings of the committee are held each Wednesday afternoon, when matters pertaining to the MAGAZINE are considered.

Send money by draft, postoffice order, or registered letter, at our risk. If postage stamps are sent (which is not desirable in warm weather) they *must not* be of higher denomination than two cents, and should be carefully wrapped so as not to adhere to the letter or each other.

Women's Auxiliary Board, Etc.

REPORT OF WOMEN'S BOARD, JULY, 1891.

The regular monthly meeting was held Tuesday, July 7th. Nine members present. Devotional exercises were led by the President. Mrs. Anna R. Herron; prayer by Mrs. H. C. Campbell.

Foreign Secretary reports letters from several parties in reference to the sending out of missionaries to India. The committee are receiving and considering recommendations of persons willing to go as missionaries to this field. The necessity of more help for Egypt is urged, but at present the Board is pledged to India, in response to an appeal made by the Association.

Home Secretary reports from Miss Johnston, in Omaha; who says they expect to occupy their new chapel in August. No report received from Warm Springs this month. Freedmen's Secretary absent. Treasurer received during month of June, $1131,63.

Letters of acceptance have been received from the President and second Vice President of General Missionary Society elected May, 1891. Treasurer's bond presented and was approved and accepted by the Board. Adjourned to meet at call of President.

MARY W. PORTER, Sec. W. B.

TREASURER'S REPORT.

Receipts including April 1st and 15th, 1891.

[When not otherwise specified the money is from the L. M. S. of the place named.]

Foreign.—Erie, $12; "Coral Workers," Erie, 7; Shenango, Lake Pres., 1; Saltsburgh, 16; Shelocta, 5; Lower Chanceford, 15; Living Lake, 12; Viola, 14.45; Sunbeam, 7; Y. L. M. S. 6th Allegheny, 20; Y. P. M. S. Etna, 5; L. M. & A. S. Sewickley, 5; "Golden Rule" Mission Band, West Bellevue, 2; Mt. Nebo, 5; Oakville, 4; Park Ave., Omaha, 10; Alliance M. Band, 1; Troy, Detroit Pres., 4; Huntsville, 21.75; M. Band, Huntsville, 3.40; Northwood, 11; M. Band Northwood, 3; Piqua, 6: Sugar Run, 8; Bellefontaine, 18; M. Band, Bellefontaine, 9; Cochranton, 3 75; West Alexander, 45; Warnock, 8; Martin's Ferry, 6; Big Spring, 25; Sterling Valley, 7; Beulah, 20; Mumford, 13; Greeley, Colo., 20; 2nd San Francisco, 10; Easton, 11.65; Sugar Creek, 25; Y. L. M. S., Sugar Creek, 13; Reynoldsburg, 3; Springfield, 35; Y. P. S., Springfield, 11.97; 1st Xenia, 25; Jamestown, O., 9; Newark, 5; M. Band, Newark, 2; Laurel Hill, 14; Mt. Pleasant, Westmoreland Pres., 12.50; Lansing Band, Mt. Pleasant, 11.50; Aftermath Society, McKeesport, 5; S. S. Infant Class, McKeesport, 5; West Newton, 61.45; Stewart Station, 15; Mission Band, Stewart Station, 5; Buena Vista, 9; Parnassus, 5; Unity, Pa., 12; Liberty, Neb., 3; Ottawa, 2.70; Grove City, 18: White Oak Springs, 6; Prospect, 19; W. Unity, 10; Kittanning, 5; Union, Butler Pres., 9; Mt. Chestnut, 5.28; Pratt Creek, 15; North Kortright, 10; 1st Ohio Presbyterial, 49.90; 1st Chicago, 10; Concord, 13.59; Spring Hill, 16.90 First M. Band, Madison, 2; Rocky Spring, 18; Bethel, Beaver Valley Pres., 3; Oak Grove, 10; Portersville, 8.50; Beaver, 12; Y. L. M. S. Beaver, 7; Camp Run, 11; 2nd New Castle, 15; Darlington, 13; Neshannock, 12; Wurtemburg, 10; Rock Valley, 10; 1st Wheeling, 40; 1st Monmouth, 50; Alexis, 4.50; M. Band, Alexis, 10.50; Little Girls' Band, Second Monmouth, 10; M. Band, Smith Creek, 4; College Springs Presbyterial, 59.30; Gordon Band, 7th Pittsburgh, 1: Mt. Washington, 5; Y. L. M. S. Taylorstown, 25; Peter's Creek, 32; Kerr Ridge, 4; Powers, 2; Mulberry, 2; 1st Mercer, 10; Sharon, 7; Shiloh, 14.90.

Salaries.—Miss Corbett, Conemaugh Pres., 100; Miss Martin, Mansfield Pres., 62.50; Miss C. E. Wilson, Keokuk Pres., 21.50; Miss Given, Allegheny Pres., 150; Indiana Pres., 119.50; Miss Hogg, societies 2nd Allegheny, 100; Societies 3rd Allegheny, 75; Dr. S. E. Johnson, Westmoreland Pres., 110.72; Miss A. Y. Thompson, First Ohio Pres., 62.50; Miss Smith, Tuscarora, 5; Kansas City Pres., 2; Miss J. L. White, Beaver Valley Pres., 150; College Springs Pres., 42; Miss McCahon, Chartiers Pres., 136; Butler Presbyterial, 40.

Miscellaneous.—Scotch Grove, Church at Kennah, Egypt, 13 28; Y. L. M. S. 1st Washington, Ia., Sialkot girls' school, 20; 2nd Washington, Cairo girls' school, 15; L. F. M. S. 1st Allegheny, Assyoot girls' school, 75; Glade Run, Sialkot girls' school, 25; Springdale, Assyoot girls' school, 5; also for Sialkot, 5; Cass St. Mission, Omaha, Bible reader, Egypt, 10.44; same in India, 10.44; Mission Band, North Bend, Cairo girls' school, 5; Fulton Mission Band, 4th Allegheny, P. M. Inst. Assyoot, 56; also for Sialkot, Rev. T. F. Cummings, 29; "Pearl Gatherers." Caledonia, Cairo girls' school, 55; Y. L. M. S., Bloomington, Sialkot girls' school, 20; Salinas, Assyoot girls' school, 17; Jamestown, O., Sialkot girls' school, 20; Connellsville, zenana work, Egypt, 3; also in India, 3; Logan's Ferry, zenana work, Egypt, 8.50; also in India, 8.50; Y. P. S. C. E., Colorado Springs, Bible reader, Dr. Johnson, 10; Mrs. Braiden's S. S. class, 1st Cedar Rapids, church in India, 12; Willing Workers, 1st Cedar Rapids, Assyoot girls' school, 5; M. B., Bovina Center, Cairo girls' school, 21; Willing Workers, New Brighton, to educate Saleeb Nasrallah, Egypt, 34; 1st New Castle, Assyoot girls' school, 30; Smith Creek, Cairo girls' school, 20; S. S. class (Miss B Morrow) Albany, N. Y., Sialkot girls' school, 1; Y. W. M. S., 9th Pittsburgh, Cairo girls' school, 10; Willing Workers, 2nd Pittsburgh, Sialkot girls' school, 11.06; also to Cairo, 11.06; King's Daughters, 8th Pittsburgh, Sialkot girls' school, 12.50; Y. L. M. S. Chartiers, Chartiers Pres., Sozi, Bible reader India, 60; King's Daughters, Claysville, Sialkot girls' school, 25.

Hospital Support, India.—Braddock, 1; Bovina Center, 15; College Springs Pres., 10.

Hospital.—Dr. Johnson, India, Tarentum, 10; Children's Band, Glade Run, 20; New Athens, 12; Uniontown, 15; Albany, N. Y., 39; College Springs Pres. 8; Canonsburg, 20.25.

Home.—Erie, 12; Shenango, Lake Pres., 1; De Witt, 18.42; Stone Valley, 8; M. B. Stone Valley, 3; Guinston, 6; Burlington, Ia., 10; Living Lake, 12; Winfield, 5.50; Morning Sun, Ia., 20; Y. P. M. S., Etna, 5; L. M. and A. S., Sewickley, 5; Etna, 20; Park Ave., Omaha, 6; M. B Alliance, 1; N. Bend, 5; Troy, Mich., 9; Detroit, 7; Bellefontaine, 18; M. B. Bellefontaine, 9; 5th Allegheny, 25; Mission Circle, 5th Allegheny, 25; Cochranton, 3.75; Y. L. M. S. New Athens, 15; Warnock, 6; Martin's Ferry, 11; Pearl Gatherers, Uniontown, 20; Cadiz, 20; Sterling Valley, 6; Caledonia, N. Y., 16; Loveland, 6; 2nd San Francisco, 10; Reynoldsburg, 3; Cedarville. 10; Springfield, 35; Y. P. M. S., Springfield, 11.98; Brookville Pres., 29; Laurel Hill. 7; Mt. Pleasant, Westmoreland Pres. 12.50; McKeesport, 12; Aftermath Society, McKeesport, 5; Fairfield and Ligonier, 10; Buena Vista, 8; Parnassus, 5; Greensburg, 16.70; Logan's Ferry, 5; Unity, Pa., 7; Bethel, Westmoreland. 7; Liberty, 3; Ottawa, 18.90; West Liberty, 8; White Oak Springs, 6; Y. L. M. S., Freeport, 5; Kittanning, 5; Union, Butler Pres., 8; Mt. Chestnut, 5.27; 1st Cedar Rapids, 10; Willing Workers, 1st Cedar Rapids, 10; Pratt Creek, 13; North Kortright, 10; West Kortright, 20; First Ohio Pres., 64.65: West Union, 5; Madison, 5: First M. B. Madison, 2; Rushville, 5; Milroy, 2; Rocky Springs, 10; Bethel, Beaver Valley Pres., 15; New Brighton, 11.25; Oak Grove, B. V. Pres., 9; Portersville, 8.50; Center, B. V. Pres., 5; Y. L. M. S., Beaver, 5.73; Camp Run, 9; Willing Workers, New Brighton, 2; 2nd New Castle, 15; Darlington, 12; 1st New Castle, 10; Rock Valley, 10; 1st Wheeling, 40; Wildomar, 5; 1st Los Angeles, 13.20; 2nd Monmouth, 45.26; Little Girls' Band, 2nd Monmouth, 10; M. B., Smith Creek, 4; Alexis, 5; College Springs Pres., 46; Gordon Band, 7th Pittsburgh, 1; Mt. Washington, 4.50; 2nd Pittsburgh, 13; Hebron, for debt, 25; Hebron, 15; Mt. Prospect, 25; Taylorstown, 7; Venice, 15.50; Claysville, 5; Cross Roads, 12; Peter's Creek, 41; Nor. Buffalo, 62.21; Kerr Ridge, 4; Powers, 2; Waterford, 18.10; Mulberry, 2; Hiawatha, 10; 1st Mercer, 17.14; Sharon, 3; Shiloh, 15.75.

Salary Lady Home Missionary.—West Union, 5; Bellevue, 12.50; Y. L. Aid Society, 4th Allegheny, 50; Industrial School, 4th Allegheny, 50; Deer Creek, Allegheny Pres., 5.

W. S. Indians.—"Coral Workers," Erie, 5; 1st

Washington, Ia., 15; S. S. 1st Allegheny, Sinemasho Building Fund, 50; Golden Rule M. B., West Bellevue, 2; Salary refunded, 30; Park Ave., Omaha, 5; Mission Circle, 5; Allegheny, 20; New Athens, 9.25; Uniontown, 15; Brookville Pres., 9; Aftermath Society, McKeesport, 5; Puckety, 10; M. B., Unity, Pa., 2.30; Ottawa, 70 cts.; Harrisville, 64; First Ohio Pres., 10; Rocky Springs, 5; Beaver, 20; College Springs Pres., 10; Indiana, 12.36; Y. L. M. S., 9th Pittsburgh, 10; 5th Pittsburgh, 3; Claysville, 5.

Freedmen's.—Erie, 12; Conemaugh, 10; Andrew, 10; Living Lake, 15; also for Knoxville Ind. College, 10; Winfield, 5.50; Grand Prairie, Knoxville Ind. College, 10; 6th Allegheny, 25; L. M. and A. Society, Sewickley, 5; Oakville, 4; Park Avenue, Omaha, 1; Central Omaha, 11; Arkansas City, 5; Huntsville, 20; Northwood, 6; Bellefontaine, 5; Sugar Run, 13; Mission Circle, 5th Allegheny, 25; 6th Alleheny, 8; Springdale, 5; Cochranton, 3.75; Band of Faithful Gleaners, Cochranton, 5; Martin's Ferry, 5; Big Spring, 20; Oak Grove, Ill., 5; 2nd San Francisco, 5; Sugar Creek, 7; Clifton, 5; Y. P. M. S., Clifton, 5; Reynoldsburg, 2; Brookville Pres., 18; Fairfield and Ligonier, 10; Buena Vista, 2; Parnassus, 5; Logan's Ferry, 5; Braddock, 32.50, Liberty, Neb., 3; Sunbury, 10; Springfield, Pa., 25; Harlansburg, 7; West Unity, 8; Garner, 7; First Ohio Pres., 20; Camp Creek, 4; Indianapolis, 1: First M. B., Madison, 1; Rushville, 5; Milroy, 2; Spring Hill, 10; Rocky Springs, 15; Willing Workers, New Brighton, 5; 2nd New Castle, 10; Pana, 3.70; Little Girls' Band, 2nd Monmouth, 5; Gerlaw, 2.50; M. B.. Smith Creek, 1; Alexis, 5.62; College Springs Pres., 26; Jacksonville, 12; Y. L. M. S., Jacksonville, 4; 6th Pittsburgh, 30; McCrory Society, 3rd Pittsburgh, 15; 2nd Pittsburgh, 12; Bamba Circle, 6th Pittsburgh, 5; Gordon Band, 7th Pittsburgh, 1; Mt. Washington, 4.50; Claysville, 2; Kerr Ridge, 2.91; Powers, 2; Shiloh, 1; Richland, 6.50.

Little Girls' Home, Tenn.—Y. L. A. Society, 4th Allegheny, 25; 5th Allegheny, 55; West Bellevue, 5; Y. L. M. S., 2nd Xenia, 27.50; College Springs Pres., 20.50; M. Band, 9th Pittsburgh, 16.

Little Boys' Home, Tenn.—"Coral Workers," Erie, 5; Greenville, 10; from societies, per Dr. J. S. McCulloch, 213.02; L. H. M. S., 1st Allegheny, 25; Tarentum, 13.50; "Buds of Promise," First Allegheny, 11; Golden Rule M. B., West Bellevue, 2; Park Ave., Omaha, 1; Piqua, 1; Jamestown, Kan., 3.25; Martin, 11; First Ohio Pres., 4; 1st Brooklyn, 5: Sunbeam, 10; Martin M. B., 2nd New Castle, 3.65; 1st Wheeling, 10; Elmira, 20: Boys' Band, 2nd Monmouth, 7.50; College Springs Pres., 5; 6th Pittsburgh, 30; 5th Pittsburgh, 4; Y. L. M. S., Washington, Pa., 11; Shenango, Lake Pres., 5.

Girls' Industrial Home, Chase City.—M. B. 1st Monmouth, $3.75; New Athens, 8; Union, Westmoreland Pres., 13; Willing Workers, 2d Pittsburgh, 12.06.

Church Extension and Parsonage Fund.—Greenville, $10; Jamestown, Pa., 7; Bethel, Conemaugh Pres., 1.70; Wayside Gleaners, Wooster, for Pueblo, 6; M. B., 1st Washington, Ia., for Pueblo, 12; Aledo, 8; L. H. M. S., 1st Allegheny, 30; 6th Allegheny, 25; L. M. and A. Soc., Sewickley, 5; Gleaners M. B., West Bellevue, 20; Golden Rule, West Bellevue, 2; Busy Bees, West Bellevue, 8; West Bellevue, 30; Mt. Nebo, 5; Park Ave., Omaha, 4; Central Omaha, 11; Troy, Mich., 12; Bellefontaine, 16; Sugar Run, 6; Mission Circle, 5th Allegheny, 25; Pine Creek, for Western sufferers, 10; Cochranton, 3.75; Warnock, 5; Cadiz, for Spokane, 9; M. B., Greeley, Col., for Pueblo, 5; Portland, Or., 5; 2d San Francisco, 10; Clifton, 12; Y. P. M. S., Clifton, 10; 1st Xenia, 15; Unity, Chillicothe Pres., 10; Aftermath Soc., McKeesport, 5; S. S. Infant class, McKeesport, for Pueblo, 5; Turtle Creek, 5; Connellsville, for Western sufferers, 5; Bethesda, 10; Braddock, 32.50; Puckety, 5; Irwin, 10; Liberty, Neb., 3; Freeport, 5; First Ohio Pres., 50, and for Pueblo, 10; Camp Creek, 4; Indianapolis. 1; First M. B., Madison, 1; Milroy, 2; Mt. Jackson, 6.25; Willing Workers, New Brighton, 3; Darlington, 1.25; Neshannock, 11; 1st Wheeling, 20; Martin's Ferry, 7; Gerlaw, 2.50; Elmira, 20; Birmingham, for Spokane, 5; College Springs Pres., 21.50, and for South Omaha, 4; Oakland Chapel, Pittsburgh, 10; Gordon Band, 7th Pittsburgh, 1; Mt. Washington, 5; 5th Pittsburgh, 2; Ewing Band, 6th Pittsburgh, 25.73; McCrory Soc., 3d Pittsburgh, 10; 6th Pittsburgh, 30; Y. L. M. S., 9th Pittsburgh, for Spokane, 10; Y. L. M. S., Taylorstown, 15; Washington, Pa., 25; Y. L. M. S., Kerr Ridge, 3.21; Powers, 2; Oil City, 8; Mulberry, 1; 1st Mercer, 15; Shiloh, 1.

Ministerial Relief.—Greenville, $10; Y. L. A. S., 1st Allegheny, 15; L. M. & Aid S., Sewickley, 5; 6th Allegheny, 10: Park Ave., Omaha, 2; Arkansas City, 5; Sugar Run, 5; New Athens, 5; Loveland, 3; 2d San Francisco, 5; Clifton, 3; Reynoldsburg, 4; Cedarville, 3; 1st Xenia, 10; Brookville Pres., 6.40; Turtle Creek, 10; Buena Vista, 2: Puckety, 5: Sunbury, 5: 1st Cedar Rapids, 5; 1st Ohio Pres., 10; Camp Creek, 2; Indianapolis, 1; First Madison M. B., 1; Milroy, 2: Rocky Spring, 5: Bethel B. V. Pres., 5: Santa Ana, 7: Gerlaw, 2.50: College Springs Pres., 12: McCrory Soc., 3d Pittsburgh, 10: 5th Pittsburgh, 2: Washington, Pa., 10: Powers, 2: Mulberry, 1: Shiloh, 1.

Orphans' Home, Allegheny.—Conemaugh, $6: Tarentum, 5: Etna, 13: Park Ave., Omaha, 4: Arkansas City, 5: West Union, 7: Laurel Hill, 18: McKeesport, 5: Stewart Station, 5: Buena Vista, 2: Logan's Ferry, 5: Sunbury, 5: Indianapolis, 1: Milroy, 2: McElree Band, Beaver Falls, 1: 2d New Castle, 5: Neshannock, 5: Smith Creek, 1; Gerlaw, 2.50: College Springs Pres., 1: Homer, 2.50: Gordon Band, 7th Pittsburgh, 1: Washington, Pa., 15: Powers, 1; Mulberry, 2.

Home for the Aged.—New Athens, $12; 1st Xenia, 12; Gordon Band, 7th Pittsburgh, 10; Canonsburg, 20.25· Washington, Pa., 68; 1st Mercer, 25: 2nd Xenia 25.

Contingent Fund.—Mrs. E. J. McPherson, from sale of Mission Band Helper, $6; Thank-offering Envelopes, 15.14; Rules of Order, 2.25: Xenia Pres, 5: Brookville Pres., 3: Mrs. Mary W. Porter, Sec., from members of Women's Board, 6.29: Interest on deposits, 327.71.

E. J. SLOAN, Treasurer.

QUESTION DRAWER.

(Address all communications for this department to Miss E. W. Pollock, 148 East 7th street, Erie, Pa.)

QUES. Are there any missionary societies that are working to help raise the congregational quota? If so, do they work through the Women's Board? B.

QUES. Would it not be a great benefit to the members of our congregational societies to have a small fund for literature with which books on missions and magazines, such as "The Missionary Review of the World," could be purchased and circulated among the members, subject to the rules which govern book and magazine clubs? Such literature would be of special advantage to those who are called upon to take part in the monthly meetings.

ANS. In answering Mrs. Nichol's question in the March MAGAZINE, we were under the impression that societies were not expected to have any thing to say in regard to the disposition of their thank-offering, but learned while at the General Meeting last May that they can designate how they wish to have their thank-offering disbursed and the Women's Board will send it as directed.

What blessings do we expect from missionary societies?

The blessing of being "laborers together with God." Of causing some sin-sick souls to rejoice and be glad in *our* Saviour. Of sending missionaries to those far away homes of cruelty and crime. Of helping to bring the kingdoms of this world into the kingdom of our Lord and Saviour Jesus Christ.

SUGGESTIONS.

If the women who seldom or never attend the missionary society *only knew* what pleasure and encouragement their presence would give to the faithful (but sometimes discouraged) few, they would come to every meeting and go away richly blessed for the effort made.

The Christian Alliance has some suggestive words on taking secondary places in service for Christ. We must learn to help as well as to lead, if we would be used of God. It is a great thing to be willing to be second, or third, or fourth, or hundredth, if need be. Paul went out second, but God soon reversed the order, and so it reads now, "Paul and Barnabas," not "Barnabas and Saul." Andrew Milne was refused as a missionary, and then offered to go as a servant. He blacked Robert Morrison's shoes and did a servant's work for a time, but became at length one of the greatest missionaries of the world.—*Missionary Review.*

A Methodist medical missionary in India makes a strong plea for a preliminary service in the home field for those who go abroad. Such experience would not only be a test of their qualifications, but would also be educational, preparing them for wiser and more efficient service when they enter the foreign field.—*Missionary Review.*

The annual meeting of the Women's Missionary Society of Muskingum Presbytery was held in the United Presbyterian church, Cambridge, Ohio, June 2d, 1891, at 10:30 a. m. The morning session was opened with devotional exercises conducted by President, Mrs. J. D. Irons. Twenty-seven delegates were enrolled, representing fourteen societies and three mission bands. Reports from local societies were encouraging. Thornville reported a society organized in April, 1891, with fifteen members. Committees were appointed on resolutions, nominations and program for next meeting. Mrs. Heade, of Fairview, opened afternoon session with devotional exercises. A hearty address of welcome by Miss Mary McCulley, of Cambridge, was appropriately responded to by Miss Ida Sleeth, of Londonderry. Mrs. D. K. McKnight and Miss Eda Melone gave full and interesting reports of General Missionary Society and generously declined to report any expense connected with their attendance upon the same. Two recitations were given by the mission band of Hermon: "Go work to-day," by Mary Wilson, "The gospel call," by Alice Lemon. A Bible-reading, subject, "The Work of the Women of the Bible," was conducted by Mrs. Jesse Johnson. A paper, "She hath done what she could," was read by Miss Jennie Taylor, leader of Hermon mission band.

An interesting conference on mission work was opened by Mrs. C. E. White on "The Field," followed by Mrs. R. A. Cochins, "The Worker," and Mrs. M. C. Kelley, "The Reward." These papers were excellent and were so thoroughly enjoyed by those present that they have been requested for publication. The following officers were elected for ensuing year: President, Mrs. D. K. McKnight; Vice President, Miss M. Rutherford; Recording Secretary, Miss M. C. Lytle; Cor. Sec., Mrs. L. B. Wilson; Treasurer, Mrs. W. E. Boden; delegate to W. G. M. S., Mrs. D. M. Sleeth; alternate, Mrs. Emma Yost. Miss Nellie Harris, Mrs. Margaret Heade and Miss M. C. Lytle were appointed a committee to confer with the Board in regard to uniformity of blanks for the reports of congregational societies. Treasurer reported for Miss Anna Y. Thompson's salary, $328.75; Boards of the church, $365.41; incidental fund, $8.50; thank-offering, $85.30. Devotional exercises in evening were conducted by Mrs. Laura B. Wilson. A recitation was given by Mary McFarland, of Cambridge. Rev. J. D. Irons, who spent the winter at Chase City and Henderson and improved the opportunity of becoming well acquainted with our work among the freedmen in that field, gave an interesting and instructive address to an attentive audience, in which the freedman was reviewed from a political, moral, religious, social and financial standpoint. Committee on resolutions reported the following:

Resolved, 1st, That we acknowledge God's goodness in the advance of mission work both in the home and foreign field, and that our hearts are made glad by the increase of interest manifested.

2d, That we record with sorrow and recognize God's hand in calling from our midst that devoted and beloved servant of God, Dr. Jas. P. Lytle, who was thoroughly consecrated to the cause of missions and who gave us so much encouragement in our work by his presence at our meetings, his wise counsel and liberal contributions.

3d, That as the United Presbyterian church has always been in the front rank in temperance work, we, the women of that church, should, by our words, prayers, contributions and example support the cause of total abstinence, urging all our women to unite with some temperance society, to attend conferences on the subject whenever possible, and freely distribute temperance literature. We believe the church needs our earnest efforts for the extinction of the liquor traffic.

4th, That this Presbyterial Society earnestly protests against the opening of the gates of the Columbian Exposition on the Sabbath, and we hereby authorize our president and secretary to prepare and forward to the Commissioners a protest in accordance with this our action.

5th, That we fully appreciate and acknowledge the kindness and hospitality shown us by the societies of Cambridge.

Society adjourned to meet at Thornville first Tuesday of June, 1892.

MRS. J. D. IRONS, Pres.
MISS M. C. LYTLE, Sec.

The Women's Missionary Society of the First Ohio Presbytery met at Monroe, May 27. Societies were represented by a full delegation, and every one on programme was present or sent her paper with another. The good people of Monroe gave us a hearty welcome, bountiful entertainment and a good audience. The neat little church was filled in the evening with attentive earnest faces to listen to "our missionary," Miss A. Y. Thompson. We only regretted that her time in the Presbytery was so short, for we all wanted her in our homes. Our prayers will follow her wherever she goes. A full report of delegate to the General Missionary Society was heard, at least as full as could be confined to paper, sickness preventing Miss Conkle from being present herself. Certainly the General Convention this year must have been a grand one. Reports from local societies gave evidence of progress and increased interest. A Presbyterial programme prepared by a committee is used by all the societies, with one exception, and in every instance where it has been used testimony was given of the help and interest added to the meetings. Our officers do not come into office until the meeting following the one at which elected. Officers for the present year are Mrs. M. Belle Elliott, President; Mrs. N. M. Foster, Vice President; Mrs. J. Y. Scoullar, Treasurer; Miss Anna Aiken, 23 Jones st., Dayton. Corresponding Secretary, and

Miss Clara J. Brown, Recording Secretary. Mrs. M. E. Simpson, Hamilton, is presbyterial agent for Magazine. Delegates to next Women's General Missionary Society: 1st. Principal, Mrs. D. H. French; 2nd, Miss Jennie McCreary; 1st. Alternate, Miss Emma McClellan; 2nd., Miss Clara J. Brown. Adjourned to meet at Hamilton last Thursday of May, 1892. The day was one of natures most beautiful ones; the fragrance and beauty of flowers filled the church, and the First Ohio Presbyterial carried home pleasant memories of Monroe and Mt. Pleasant congregation.

CLARA J. BROWN, Rec. Sec.

A tribute of affection by the missionary society of the United Presbyterian church of Aledo, Ill., on the death of Mrs. Mary (Gordon) Frew, aged eighty-six.

Our Heavenly Father in his all-wise providence has seen fit to call another of our number from earth to heaven. Mrs. Frew was a dear, cheerful, Christian woman, one that you always felt you were the better for having met. She waited patiently for her Lord. In her sickness, not long before her death, she said to her daughter, "Jesus can make a dying pillow soft." Yes, and he led her by the "still waters." In our sympathy to the family we can truly say, "Your loss is her gain."

MRS. RANKIN,
MRS. STORY,
MRS. D. R. JOHNSTON. } Com.

Resolutions of the Ladies' Missionary Society of the United Presbyterian church of Aledo, Ill.

WHEREAS, It has pleased our Heavenly Father to remove from our society Mrs. Lizzie Muncy,

Resolved, That we bear testimony to her Christian character. In her life, during her protracted illness, she patiently bore her sufferings and gave evidence that her trust was in the Lord.

Resolved, That we extend our sympathies to the aged father, the bereaved husband and little children, and commend them to the loving care of him who doeth all things well.

MRS. RANKIN,
MRS. STORY,
MRS. D. R. JOHNSTON. } Com.

Resolutions of the Ladies' Missionary Society of 1st United Presbyterian church, Columbus, O., on the death of Mrs. Mary M. Earl, whom it pleased our Heavenly Father to call to the rest that remaineth for the people of God, May 15, 1891.

1st, That we humbly bow in submission to God's will in this dispensation, and kindly cherish the memory of the most aged member of our society.

2d, That while we deeply miss this much loved sister, we rejoice in the thought that our loss is her gain.

3d, We extend to the bereaved husband and family our heartfelt sympathy, and commend them to the Saviour whom she served and with whom she is.

MRS. M. J. PEASE,
MRS. R. B. PATTON. } Com.

The following action was taken by the L. M. S. of the United Presbyterian church of Emporia, Kans., on the death of our dearly loved friend and sister, Miss Lulu Barnett, who died March 9, 1891.

We desire as a society to bear testimony to her lovely Christian character and her efficiency as a worker in church and Sabbath-school. Her bright cheery face will be sadly missed in church and home. She had a kind word for every one, rich and poor. The call came suddenly, and it seems hard to part with one so young and lovely. The why we do not understand. "What I do thou knowest not now, but thou shalt know hereafter.

We extend our warmest sympathies to the mother, to whom she was more than a daughter, and to the brothers and sisters in this dark hour of sorrow. We commend the bereaved ones to him who has said, "My grace is sufficient for thee." Each finds comfort in the thought that heaven is dearer to them now that one more member of their family is there.

MRS. W. A. GRAY,
MRS. J. G. HUTCHISON,
MRS. J. T. ADAMS. } Com.

Resolutions of the Ladies' Missionary Society, of the 11th United Presbyterian Church, Pittsburgh, Pa.

WHEREAS, God in his all wise providence has removed by death, our beloved sister and fellow worker, Mrs. Priscilla Calhoun, therefore,

Resolved, 1st.—That in her death, we who are left may hear the voice of God saying, "Be ye also ready, for in such an hour as ye think not the son of man cometh, and be stirred to more diligence and earnestness in the cause of the Master."

2nd.—That we feel it a duty and a privilege to bear testimony of this Christian sister, as she showed by her quiet and unassuming manner, always cheerful and although not strong in body, she was ever willing and ready to do her part, as a Christian worker.

3rd.—That we extend our heartfelt smypathy to the sorrowing husband and little dau ghter, also to the aged mother, and commend them to the God of all comfort. Sorrow not as those who have no hope, for if we believe that Jesus died and rose again, even so them also that sleep in Jesus will God bring with him. "Precious in the sight of the Lord is the death of his saints."

4th.—That a copy of these Resolutions be publighed in the Magazine, and also recorded in our minutes.

MRS. BELLA SHAW,
MISS JENNIE E. DORRINGTON, } Com.

Action of the Ladies' Missionary Society, of the United Presbyterian church of Toronto, Ohio, on the death of Mrs. Mary B. Adams Simcox, who entered into rest April, 24, 1891.

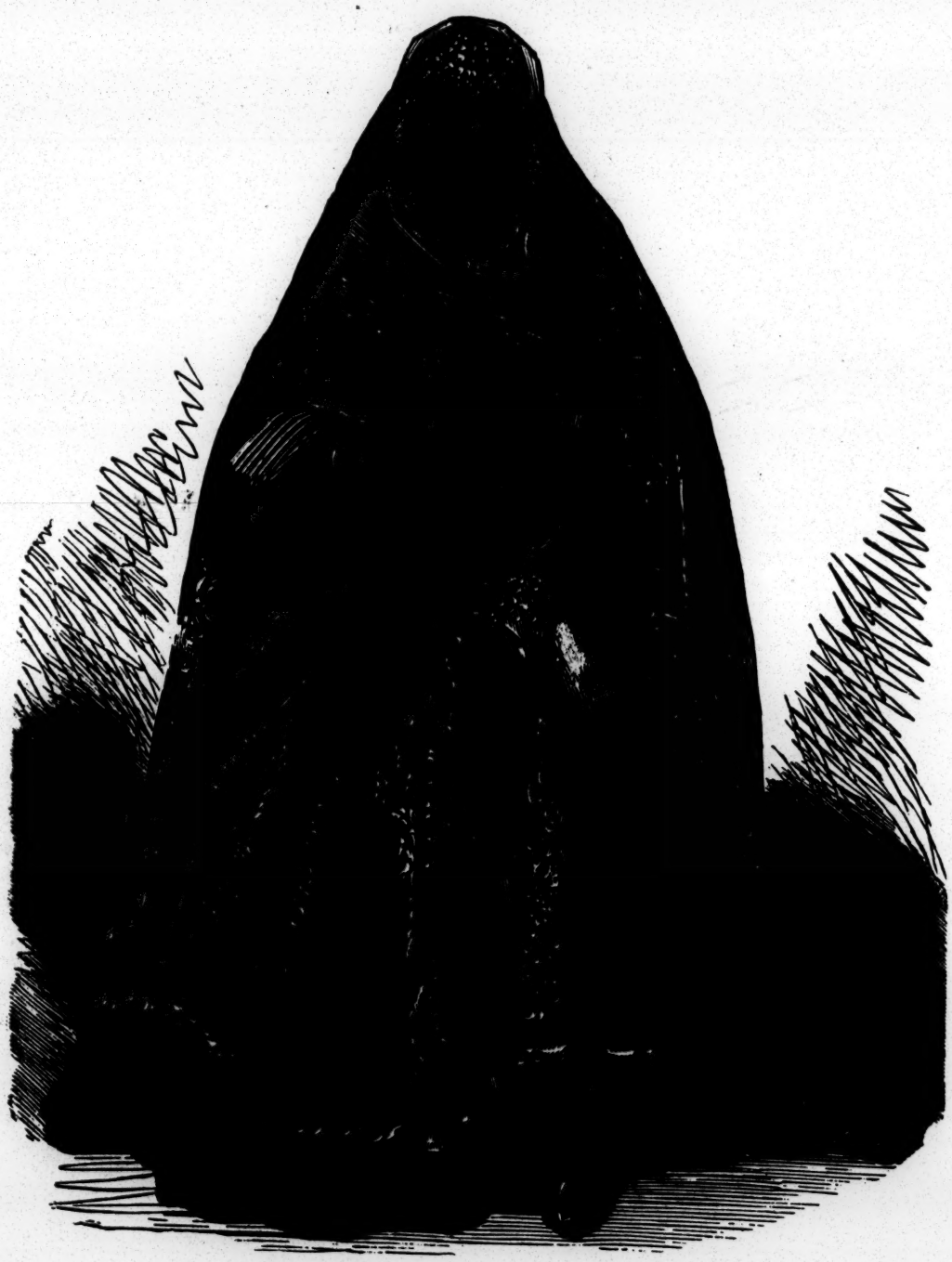
Resolved, That although we miss her much in the society and in the house of God, yet we wish to be submissive to the will of Him who has a right to do with his own as seemeth good to him. Jesus says, "What I do thou knowest not now, but thou shalt know hereafter." A year had not elapsed since her marriage. Brief though this union was, a happy Christian home had been established and their tenth given to the Lord. May God bless the sorrowing husband and relatives who were so suddenly bereaved of a dear one, and may they ever look to Him for comfort, who wept with and helped the mourners at Bethany.

MRS. LIZZIE OLDHAM,
MRS. MARY M. HOOD, } Com.

A TRIBUTE OF LOVE.

The Women's Missionary Society, of the United Presbyterian congregation, of Santa, Ana, Cal., desires to bear testimony to the Christian character and worth of two of its members who have recently gone to a "better country." One, Miss Maggie George, was called home after a few days illness. To Miss Anna Beveridge the summons came after years of wearisome suffering. They were types of gentle Christian womanhood, reflecting in large measure the spirit of their Saviour in their daily walk and conversation. Faithful unto death, they have gone to receive the crown waiting them. May we be ready also.

MRS. MARY WEBSTER,
MRS. FLORA MCFADDEN, } Com.



A LADY OF INDIA IN FULL DRESS.